

A
PRACTICAL
DISCOURSE
OF
Humility.

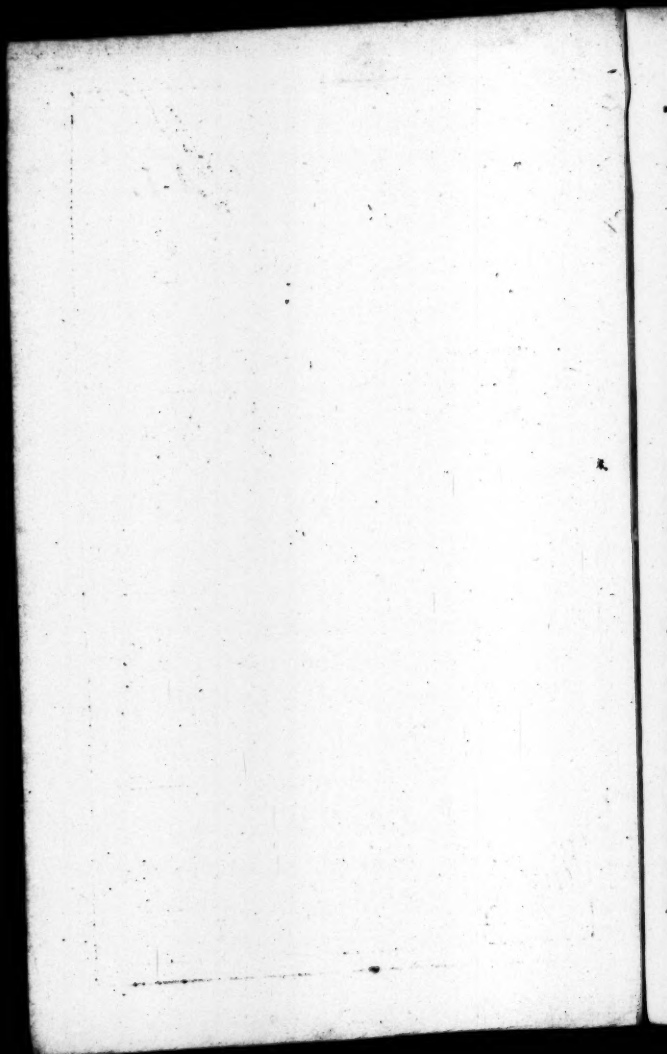
By W. A.

Matt. XI. xxix.

*Learn of me, for I am meek and lowly
in heart; and ye shall find rest unto
your Souls.*

L O N D O N,

Printed for *Walter Kettilby*, at the
Bishop's Head in *St. Paul's Church-*
Yard, MDC LXXXI.



TO THE
READER.

READER,

THese Papers having layen by me for some time, which were at first drawn up for my own private use, I have now at last been enclined to expose to common view: And that because the Humility which is the Subject discoursed of in them, if it might take place, tends greatly to heal those wounds which the Church of God in this Nation hath received by her own Divisions and Contentions: And I think I may say there was never more need of pressing upon Men's consciences the great Duties of Humility, Meekness and gentleness, by discourses both publick and private, than now in these times, in which Mens minds and passions are wonderfully heated one against another, and their Tongues set on fire,

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and flames break out at their Lips. And indeed abundance of Men are so far lost, and become degenerate as to a true Christian temper, as that it makes discourses of Humility and Meekness both as needful and seasonable, as plenty of Water is when a Town is on fire. And because the usefulness and necessity of Humility and meekness, in reference to the composing of our Differences, has not been touch'd upon in the following Discourse, I shall a little supply that omission in this Preface.

I am sufficiently satisfied that the greatness and height of our Church-differences and divisions, do not proceed so much from the nature of the things about which we differ, as from the distemper of their spirits who are engaged in them, and from the immoderate manner of proceeding in those endeavours which have been used for the obtaining a removal or alteration of those things which are said to be the original cause of these our Differences. For from whence else can it come to pass that the withdrawing from Parochial Communion,
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and the erecting separate Assemblies for publick worship, which was counted by the Nonconformists themselves, before our late troubles, to be a great sin, should yet now be esteemed a duty? It is not because more is made necessary to Parochial Communion now than was then. Nor can we reasonably think that it is, because the Nonconformists heretofore were less tender in conscience, or less careful to please God, than the Dissenters are now. Neither is it likely that Men have been better able to discern, what is sin, and what is duty, in these matters, now, after their Passions have been more stirr'd by greater provocations mutually given, than they were before this so unhappily fell out. And therefore since our differences are grown greater, and breaches so very much wider than they were before; I know not what it can be owing to, but the exorbitant passions of Men.

Men have not confin'd themselves to a sober and dispassionate debate of the matters in difference, as they ought to have done, but have laboured to render the cause they have opposed odious, by many

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indecent reflections and insinuations against the Persons of those that have been most concern'd in it, or have appeared in the defence of it. And this provocation has been of a very mischievous consequence, tending to imbitter the spirits of one against another, to create hard thoughts and disaffections towards one another. And this is a thing of a thousand times worse consequence in the Church, than the things themselves about which we thus unchristianly strive; and the remedy as it has been applyed, has proved far worse than the disease. This way of proceeding has had an ill influence upon Mens wills, and does ill affect as well those who have the better cause, as those who have the worse, and is destructive of the humility and charity, without which Mens Orthodoxy in judgment and devotional acts in Religion, will signifie nothing with God. And this is a thing of a far worse nature than the enduring some things inconvenient in the Church, which yet are not at all destructive of the power of godliness.

And this immoral way of managing
our

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our differences, is so far from tending to any reconciliation, that it doubles the difficulty of it. Before, the difference lay most in Mens opinions, which yet did consist with charitable affections one towards another: but by this untoward way of convincing one another, they are set at a greater distance from each other in point of affection, than they really are in point of Judgment: So that the difference by this means being doubled, the difficulty of reconciliation must needs be doubled also.

There is a necessity therefore, if we would have our great breaches made up, and reconciliation and peace to take place among us, to cast out the unpeaceable passions of Men, as so many make-bates from having any hand in attempting it: For so long as these are employ'd in it, we see by experience, that the rent is but made worse, and the breach wider. If humility did but abound as much in the minds, and appear as much in the converse, Preachings and Writings of the contending Parties, as blustering passions do in too many of them, it would not be so difficult.

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a thing to come to a Christian agreement, as hitherto it hath been. It is only by Pride that contention cometh, as Solomon hath observed: And if so, then nothing is more necessary to reconciliation, agreement and peace, than humility, which is the contrary to pride; and contraries produce contrary effects. If pride were but cast out on all hands, and humility brought in its room, we should as certainly see Peace in a little time, as we have seen Strife and contention, too long threatening the ruine of the Church in this Nation.

Humility is a vertue of a peaceable nature; it disposes Men to keep the peace and to make peace, as is shew'd in the following Discourse. And to this end, it inclines them to observe the best methods of composing differences, and procuring peace; such as is an endeavour, to make the matters in difference, to appear as little as possibly may fairly be done; to reduce such of them as are any whit considerable, or fit to be insisted on, into as narrow a compass as can be. Which to do, would be one good
Step

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Step to agreement: for the nearer differing Parties are to agreement, the sooner they will be brought to it, and the more the lovers of peace will be encouraged to undertake it, and heartily endeavour to effect it.

But now the contrary passions and ill humours in Men, will incline them to make the matters in difference, to seem as great as ever they can, by bringing in every little and inconsiderable thing to the reckoning, and by aggravating all to the utmost, and by inventing new matters of exception, and by bringing in new fuel to maintain the Fire; as if they were afraid it should go out. And this causes great suspicion, that such have no mind to come to any agreement at all by way of composition, but that their hopes are, that at last they shall be able to give terms to others, and not be under any need of compounding matters with those that differ from them. And this very thing tends to discourage those on the other hand, from endeavouring any relaxation for their ease, though otherwise they have never so good a mind to it, as think-

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thinking such a thing would be but ineffectual, for the procuring that reconciliation and peace, which moderate Men so much long for, unless in reference to, but a very few.

Again, humility, meekness and goodness of temper, will incline all those in our different Parties, in whom they are found, to yield to one another, as far as ever they innocently can, rather than our sad and mischievous breaches should still lie open and unmade up. For men of true wisdom and good temper, of sound and undiseased minds, will never lay so great a stress, as the hazarding the loss of the peace and prosperity of the Church, upon the retaining and stily adhering to matters, not indispensably necessary in themselves, and but convenient only in some respects. For there is no comparison between the peace and unity of the Church, and what depends thereon, and between things that would be only matters of conveniency, in case there were no competition between them, and the peace of the Church. For things, which otherwise may be very convenient, or conveniently

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niently necessary, yet cease to be so, when, and so long as they, and the peace and unity of the Church cannot consist together, but that of necessity the one must give way to the other. And when ever this is the case between the peace and unity of the Church, and matters only of conveniency, it is highly reasonable that the lesser, to wit, matters of conveniency, should give place to the greater, to wit, the peace and unity of the Church, and the edification of its members, in charity and other graces, which depend very much on that peace. Above all things have fervent Charity among your selves, saith St. Peter: above all these put on Charity, saith St. Paul. There are no matters of particular conveniency, and which are not absolutely and indispensibly necessary, that can be duly preferr'd or chosen before the peace of the Church in general, or be retain'd and adhered to, to the abandoning of such peace.

Upon these accounts therefore humility and goodness of temper in Dissenters would (as may reasonably be expected) incline them to make concessions, and to yield

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yield as far as possibly they innocently can; rather than the Church should be divided, rent and torn, and Christian Charity go to wrack, as it does. It would incline and dispose them to deny themselves, in things that might otherwise be very valuable to them, if they could have them without being necessary to so great evils; as our Divisions and open Oppositions are attended with. And when I say this in reference to the Dissenters, I do not deny, but that the same goodness of temper, and for the same reason, will incline those on the other hand, when they have power and opportunity, to condescend to the Dissenters also, so far as a due care for the publick good of Christians in general will suffer them, or as will consist with that. And if the Dissenters would do their part, and begin in yielding, as far as they can for peace sake, (which yet I reckon to be no more, than what is their undoubted duty) they would thereby give some good proof of their real willingness to have our differences composed on reasonable terms: and it would be a good motive likewise to induce those on the other

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other hand, to yield them ease and relief in the rest, so soon as ever they can.

But now on the contrary, a high mind, a passionate and intemperate zeal, will keep men from making such concessions for peace, as conscience it self would not oppose them in, if humour did not: it will put them upon standing stifiy upon their own terms and demands, and whatever they have a mind to have, let what will be the issue at last. Nay, Mens passions, if they get head, will sometimes put them upon demanding more than they can rationally hope ever to obtain, and more than would have well contented them, before their minds were disordered by passion, and more than indifferent men, and unconcerned in our differences, would ever think fit should be granted. Such passions likewise may possibly make some Men on the other hand to refuse to abate any thing, to their dissatisfied brethren, of that which they might abate, without any injury to the souls of any whatsoever, yea though the very peace of the Church should lie at stake upon such refusal. All which in whomsoever found, proceeds
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from an over-valuing of themselves, and the gratification of their own desire, and from an undervaluing and neglect of others; a temper of mind very bad, both in its own nature, and in its tendency. For in that black Catalogue of boisterous and enormous passions, which St. Paul foretold, should render the last times perillous, self-love is the first, and leader to the rest. This know also, that in the last days perillous times shall come; for men shall be lovers of their own selves. And Men are then lovers of their own selves, when they value the pleasing themselves, more than the publick good, when these come in competition. For otherwise, for Men to love themselves, is not their sin, but rather their duty, when they can love and please themselves in that which is good, and without injury to others, and when it will consist with the common good. But for Men to do that, for the pleasing of themselves, and the gratifying their own inclinations and desires, in things not simply necessary, (how convenient soever they may otherwise esteem them) when it shall

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shall tend to a publick disturbance of the peace of the Church, and be destructive of Charity among Christians, and shall tend to weaken the Church, both in her reputation and strength, and to bring disgrace upon the Christian Religion; this is to love themselves in an ill sence, it is to love themselves perversly, to be lovers of their own selves, in the sence here condemned by the Apostle, and by which times are made perillous to the Church, as to our great grief we see they now are, and by this very means. All contrary to that saying of Saint Paul, Charity seeketh not her own: And to St. Paul's own practice likewise; not seeking mine own profit, but the profit of many; and his exhortation to others; Look not every Man on his own things, but every Man also on the things of others: Let no Man seek his own, but every Man anothers wealth. Humility and Charity will not suffer men so to over-value themselves, or to be so selfish, as to provide for the pleasing of themselves, without due regard to the pleasing of others for their good, and

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and the publick good. Nay, St. Paul was so far from preferring the pleasing of himself, or his own private benefit, before a publick good, as that he could, as he says, have wished himself accursed from Christ, for his Brethren and Kinsmen the Jews. And this amounted to very much more, though understood in the lowest sence that can be, than mens contenting themselves with a less pleasing communion while lawful, when they cannot have such as is more pleasing, without a publick injury to the Peace, Unity and Charity of the Church in general. Nor need any Man fear the being any loser by being so: For, for Men to deny themselves, and to refuse to gratifie their own inclination, out of respect to a publick good, is an act of obedience, which is none of the least, but must needs be a greater proof of their goodnesse, than any thing they can do, in full concurrence with their own inclination, when yet it tends to a publick injury; and must needs be better pleasing unto God, and consequently will have a reward of a better nature. And it is but reasonable to expect, that

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ousness and joy in the Holy Ghost, if we will believe St. Paul's doctrine. And this is the rather to be noted, because it being so, Men will sooner approve themselves to be such, as have the holy Spirit by this peaceableness, love, meekness, gentleness and goodness, than by zeal for this or that external manner of worship, or mode of Government. For this Christian peaceableness, as appears by being one of the fruits of the spirit, as opposed to the works of the flesh, and designed by God's spiritual kingdom among Men to be promoted, and by them endeavoured as much as righteousness, is one substantial part of Christianity; whereas the things we so unpeaceably contend for, are but such circumstances as may be varied for peace sake, either by Dissenters, or others, if the Government thought fit, and yet the worship duly performed; the Scripture having no where tyed us up to one in opposition to another, so that the general rule for edification be but observed. And therefore if this peace of God did but rule in Mens hearts, methinks

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thinks it should not suffer them to part with it, for things of a far inferiour nature.

It is true, Peace is so lovely a thing, that all pretend much friendship to it, but how sincerely, may be justly questioned, when they will not part with any thing for it, which they have taken a liking to, though they might, without any other loss than that of pleasing their fancy, or gratifying an undue inclination of mind. It is a thing well known, that as good men as ever England bred, both of Conformists and Nonconformists, have lived and dyed in Parochial Communion with the Church of England, notwithstanding the same things were then in use in the publick Worship, which are so now. And I could never understand that there was any reason to judge, that those Brownists and Anabaptists, which did then separate, were any whit the better Christians for it in Humility, Charity, or the like, or did any whit excel those other good men in substantial Christianity, but rather much on the contrary. Which

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argues that those who separate now, might hold Parochial Communion, and thereby maintain peace and much good will among Men, without any other loss than the parting with those undue prejudices they have taken up against it, or with the gratifying a fancy they have for a separate communion, as if it must be best, because such. For the prosperity of Mens Souls in all manner of goodness under Parochial Communion, and the Ordinances of God therein administred before our late times of separation, does sufficiently show, that if Men are not every way eminently good in such a way of Communion now, the reason and cause thereof is not to be charged upon the nature of the Communion, or external administration of worship, but upon Mens self neglect, and non-attention of their Heart and Soul to the internal, substantial and spiritual worship thereby administred: and where such self neglect is, and such attention wanting, Men may and will be bad, though the outward form of administration should be never so perfect and free from defects.

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But since peaceable and undivided communion among Christians, is so lovely and desirable a thing, as the Scriptures abundantly represent it to be, scarce any thing being more frequently urged and inculcated upon them than peace; all due care should therefore be used in chusing such means as are more conducible than other, for the recovery of it, it being in a great measure for the present lost among us. And such I reckon humility, meekness, mildness and gentleness to be, when used in debating the matters in difference, and in endeavours to convince one another of mistakes, and in perswading to compliance. A gentle rain soaks into the ground, but a violent storm shoots off. The Apostle says, that the servant of the Lord must not strive, but be gentle unto all Men, in meekness instructing those that oppose themselves. And why so, but because this is the best way to gain upon men, and to recover them from error; if it had not, the Apostle would not have been directed by the Lord to prescribe it to that end. And if this be

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the best, Why should it not be made use of? since the wisdom of Men lies, as in chusing the best end, so likewise in chusing the best means to attain it: And since it is so, when Men do otherwise, they discover either that they have other ends to serve, than meerly to reconcile Men to truth and peace, or else bewray their own weakness and indiscretion, in chusing unsuitable means for the end they aim at. It's true, humility and meekness alone will not convince others of their mistakes, or bring them into a right way, when they have been in a wrong; but this with good arguments will do it, when good arguments without this will not. All does not lie in strength of Argument, but very much in the manner of managing it. And St. James adviseth such as are endued with knowledge, to do their works with meekness of wisdom: And indeed, meekness will make the wisdom of them the more available and successful. Humility and meekness is that to the wisdom of Mens reasonings, which Oyl is to the Auger, it facilitates its entrance. Such meek-

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meekness and mildness puts a reputation upon the wisdom of a Man's words, and renders them more acceptable, and unsuspected of any disaffection, or ill design towards him or them, to whom or of whom they are spoken. But on the contrary, though what a Man says or writes, be in it self, for the matter of it, never so full of wisdom, yet if mixed with words savouring of passion, those words will be apt to raise passion in others, who may think themselves concerned in them; and then that passion will hinder the kindly operation of the wisdom of such words, and render them less regarded.

But yet, when it so falls out, that a man cannot be just unto himself, nor indeed to the truth he defends, in answering an Adversary, but in being so, and doing so, he unavoidably detects either the weakness or disingenuity of an Adversary, yet this is not inconsistent with the best temper of mind, nor must be looked upon as invidiously done, though it reflect disparagement on such an Adversary: No, so long as another meaning is not put into ano-

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ther Man's words than his own, or what they naturally signifie, nor any worse design fastned upon the Author than his words will bear, nor any indecency of language used; if yet what is said does not for all this please, I conceive no just offence is given, though in this case it is too often taken among some Men.

But I must forbear further prefacing, being very sensible, that I have already exceeded the due proportion of a Preface, to a Discourse so short, as that which follows, is. A Discourse, I may say, it is of a subject, so useful for the allaying the heights, and heats of Mens spirits; in this Age of Division and Contention, that if it had been managed, as it deserves, (which verily I am far from pretending to have performed) it would have justified its own publication, at such a time and season as this is. However, what I have done, being well meant, though but weakly performed, will, I hope, obtain a favourable censure among ingenuous Men, this tending no ways to hinder, but to provoke others, whose more proper work it is, to lay

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lay out themselves to appease, to cool and to calm Mens spirits, when there is such extraordinary need of it, as now apparently there is. For there are many of the Protestant Dissenters, and of the Conserverers likewise, who are run so far into a contrary extream of heat and bitter zeal, that I cannot, without horror, think of what the consequence of it may prove, if they do not take up in time, and betake themselves to a mean.

Jam. 3. 16. Where envying, and strife is, there is confusion, and every evil work.

Gal. 5. 15. If ye bite and devour one another, take heed that ye be not consumed one of another.

T H E

STATE OF NEW YORK

In SENATE,
January 10, 1887.
REPORT
OF THE
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A
DISCOURSE
O F
Humility.

C H A P. I.

Of the Nature of Humility in general.

MAny and great are the *entomiums* which are given in Scripture of the excellent grace of *Humility*, both in respect of its high acceptation with G O D, and usefulness and beneficialness unto Men, being the Parent also of many other Graces. And as it is a great duty in it self, so it has a general influence

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fluence into the right manner of performing most other Duties. By all which we are invited to take it the more seriously into consideration. As for mine own Meditations upon this Subject, I shall reduce them to Four Heads. And they concern,

1. The Nature of Humility in general.
2. The Properties and Effects of it.
3. The Means by which it is wrought and increased.
4. The Arguments and Motives perswading to pursue and practise it.

Sect. 1. To begin with the first of these, which concerns the Nature of Humility in general. *Humility is such a lowly habit of mind, as by which Men are inclined to under-value rather than to over-value themselves, and always to demean themselves according to such an estimate.* This is implied in those words of St. Paul, *Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves: Phil. 2. 3.* Which phrase
and

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and manner of expression does plainly intimate, that if Men be but lowly minded as they ought to be, they will be ready out of a modest and low opinion of themselves, to esteem others better than themselves whether they be so or no, unless the contrary be manifest and notorious. But besides this, lowliness of mind is here opposed unto vain-glory: *not through strife or vain-glory, but in lowliness of mind, &c.* Now a desire of vain-glory, is a desire of honour where there is no foundation for it in him that desires it, or when he desires more honour than there is worth in him to deserve it: and when a Man does so, he takes wrong measures of himself and *over-values* himself. Lowliness of mind then which is contrary to this, must needs lie in a Man's modest valuation of himself, as rather under-rating than over-rating himself; in seeking and desiring less honour and esteem than he is worthy of, rather than more.

Much to the same purpose is that other Precept of the same Apostle, *Rom.*

12. 3. *That no man think more highly of himself than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith.* No Man is to conceit himself to know more in the Christian Doctrine, or to have improved himself more in the Christian Profession than indeed he has; for if he should, this would be to think more highly of himself than he ought to think, but modestly to restrain the thought and opinion of himself within his own line & measure where-to he has attained. And thus to do, is the same thing with a Man's not over-valuing himself in respect of his knowledge or other attainments, and the same thing with Humility.

The humble are frequently in Scripture called the *lowly*, and humility *lowliness*, or *lowliness of mind*, from the low thoughts such have of themselves, and from their minds being exercised about such things, as tend to lay a man low in his own eyes. As on the contrary, Pride is called *high-mindedness*, from a too high opinion proud Men have

have of themselves, and from their ambitiously minding high things, and from their immoderate desire of rising.

Sect. 2. But that we may not be mistaken in the nature of this lowliness; we must distinguish between humility as it is a *grace* or *virtue*, and an abject meanness or lowness of spirit as it is a *natural temper* in some. This natural lowness or abject meanness of mind, implies in it impotency and feebleness, in opposition, not to pride, but to fortitude and courage. By reason of which lowness, the spirit of a man is apt to be depressed, sunk & born down with small matters; as on the contrary to be lifted up with little things, to be lifted up with prosperity, and excessively sunk with adversity: to be moved hither or thither by every light temptation, as light things are with the wind. But humility or lowliness as it is a Christian grace, is not opposed to height of spirit, as that signifies courage, fortitude, or strength of resolution; for these

are truly consistent in the same subject. None had so humble a spirit as our blessed Saviour, and yet none had so great a mind as he. Many are apt to think men are of great spirits because they are proud; and of low abject and weak spirits, because they are humble. But it is a great mistake; for an humble man is not affected or moved with such little and low things as a proud man is; as with a little flattery on the one hand, or with a little slighting or neglect on the other; but is of a braver temper, and has more command of his own spirit, and is not to be moved or affected but with greater things, things of greater concernment.

Sect. 3. This further would be observ'd touching this grace of humility, that it is a *radical grace*, out of which many other graces grow, such as meekness, patience, peaceableness, self-denial, submission and resignation to the Divine Providence, contentation with our condition and the like; of which a
further

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further account is after to be given. Which may be a reason why our Saviour himself urged and propounded his own example to his Disciples expressly, but only in this of Humility, and that of Charity. The former in these words, *Learn of me, for I am meek and lowly in heart*: The other in these, *a new commandment give I unto you, that ye love one another as I have loved you*: *Mat. 11. 29. John 13. 34.* For these two comprehend in a sort, all other Graces and Duties wherein he is an example to us; so that whosoever truly imitates him in these, will not fail to do so in all the rest. And although Charity is not the same thing with Humility, yet this and that are of near affinity, being both *emptying* graces, emptying those that have them of *selfishness*; the one emptying a man of *self-conceitedness*, the other of *self-love*. And they do very frequently cooperate in producing the same effects, as will appear in some instances in the process of this discourse. For as they are neighbouring graces; so they are borrowing graces, they

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borrow one of another, as sometimes neighbours do. Thus Charity borrows of Humility: *Charity vaunteth not it self, is not puffed up*; and that's from Humility, 1 Cor. 13. 4. And it's as true also of Humility in reference to Charity, many of the effects of Humility being also effects of Charity.

And then touching Humility and Meekness, the Sister or Twin graces as they are called, these seem to be one in the general nature of them, and accordingly are promiscuously used both in speech and writing: The original word translated *meekness*, hath an affinity with affliction and *lowliness*, saith an Author, speaking of the meekness of *Moses*, Numb. 12. 3. And in *Psal.* 69. 32. The same word translated *humble* in the Line reading, is rendred *meek* in the Margin; only meekness differs from humility, as a branch differs from the root that bears it, and is called meekness and not humility, in one particular respect especially, *viz.* as it is opposed to rash and immoderate anger and turbulency of spirit.

Which

Which distemper takes place in Men for want of humility, and is the effect of pride; and therefore is called *proud wrath* by *Solomon*. Lowliness and meekness are sometime joyned together, as two names for much-what the same thing. Thus our Saviour; *Learn of me, for I am meek and lowly in heart.* And I doubt not to pronounce that whosoever is meek, is truly humble; and therefore meek because humble. I the rather give this notice here, because in treating of this subject of humility, I shall make use of Scripture-proofs promiscuously, that speak either of humility or meekness. And thus much of the nature of humility in general.

C H A P. II.

Of the properties and effects of Humility referring to God.

HAVING thus briefly done with the first, I proceed now to the second Head of Discourse, which concerns

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cerns the properties and effects of humility : In which I intend in several instances to show how humility does actuate and exert it self. And this I shall endeavour to do in such as refer, first to God, secondly to our selves, and thirdly to others. In what refers to God, I shall consider in these following instances.

Sect. 1. It is by humility that we address our selves to the great God, with such *lowly reverence and self-abasement*, as becomes us when we draw nigh to him, and come before him in prayer. For it fills the mind with a due sense of our own meanness, and of our unworthiness to approach his presence, and of that vast distance that is between him and us both as we are frail creatures, and as we are sinners. The sense of which and of the glorious greatness of God, causeth us to adore and worship him with the greatest reverence and prostration of Soul. Thus *Abraham's* Humility fill'd his mind with a sense of his own meanness

ness when he appeared before God in prayer. *Behold, I have taken upon me to speak unto the Lord, who am but dust and ashes,* Gen. 18.

Whereas a Man's pride, and the over good opinion he has of himself, instead of filling his mind with a sense of his own meanness and vileness, when he comes before God, will cause him to reflect upon those things for which he thinks well of himself, and hopes that God will do so too; such as are his external religious performances; his Prayers, his hearing the Word, and use of Sacraments, and his not being so bad perhaps as some other Men are: Which sense makes him irreverent and rude before God in the inward behaviour of his mind, whatever his outward gestures may be. This ill effect of pride in a Man, when he comes before God to worship him, is represented to the life in that Parable of our Saviour, concerning the Pharisee and the Publican, that went up together to the Temple to pray. *The Pharisee stood and pray'd thus with himself: God, I thank thee that*

I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican : I fast twice in the week, I give tithes of all that I possess. But the Publican who went away rather justified, was full of the sense of his own vileness and unworthiness, and reverently abas'd himself before God: for he standing afar off, would not lift up so much as his eyes towards Heaven, but smote upon his breast and said, God be merciful to me a sinner, Luk. 18.

But this sense of our own meanness, emptiness and unworthiness, and of God's greatness, does not drown in us the sense of his goodness, compassion and benignity, but serves rather to quicken our devotion, and to pray with the more fervency and hope for compassion from God, and a necessary supply in our indigent condition and spiritual poverty. For the more low, poor and needy a Man is in his own sense and feeling, the more of this sense he will put into his prayer to God, and will lay open and plead his poverty as a motive to move compassion in God towards

towards him, to relieve his needy Soul out of his inexhaustible riches and abundance, as beggars are wont to do when they seek relief. This is so natural to those which have a strong *sense* of their poverty, and so likely to move compassion in so good a Being as God is, that good and humble Men have made great use of it in their addresses to God, and have found great success in it, as we may read in many places in the Psalms: *Psal. 86. 1. Bow down thine ear, O Lord, and hear me, (and his only argument was) for I am poor and needy.* And their experience or their hope taught them to say, as in another place; *The expectation of the poor shall not always be forgotten, Psal. 9. 18.* And the blessed Virgin in her Song celebrates this customary goodness of God thus: *He hath filled the hungry with good things, and the rich he hath sent empty away, Luk. 1. 53.* And of all poor the poor in spirit are most regarded by God in their applications to him. And the reason hereof may be, not only the goodness of his own nature enclining him to help

help the poor and needy, but also because all the hope and confidence which such have towards God, is placed in his goodness, and not in their own merit or worthiness, as having no sense of any such thing in themselves; and because these will receive the blessings which God bestows with so much the more quick, lively and grateful sense of the worth of them, and of the goodness and kindness of God the giver; and because these of all other will offer to him the best and most affectionate Sacrifice of Praise and Thanksgiving for them.

Sect. 2. Humility in Men does incline and dispose them to yield awful and submissive obedience to God's Word and revelation of his will, without disputing the matter in their own mind, or consulting flesh and blood in the case. For humility is a governable thing, it makes the Person in whom it is, governable, as pride makes Men ungovernable. It is not at all grievous to an humble Man that has no high conceits of himself,

to be governed by God ; who as he knows has not only an absolute right to govern, but also to be so good as to design the good and benefit of his subjects in all that he requires of them, and so wise as never to be mistaken in requiring any thing of them but what tends to that end, that is to their benefit and advantage. The low opinion he has of his own wisdom, and the high esteem he has of the wisdom of God, makes him conclude with himself, that if he should undertake to govern himself in any thing in opposition to God's government, he should do it with great disadvantage to himself; as indeed all such do, as refuse God's to follow their own counsels; and such a choice when-ever it is made, is the effect both of pride and folly. It is observable to this purpose that the same Greek word which is translated *proud*, signifies a *fool*, as you may see by the double reading of the 1 Tim. 6. 4. *He that consenteth not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness,*

godlineſſ, he is proud, or he is a fool (as it is in the Margin) *knowing nothing*. And he is a fool, becauſe he refuſes the better choice made for him by God, for a worſe made by himſelf. And thoſe that do ſo, are the Men that *are wiſe in their own eyes, and prudent in their own ſight*; againſt whom the Prophet pronounceth a woe, *Iſa. 5. 21.* 'Tis certainly great pride and great folly for Men to think themſelves wiſe in following the rules of fleſhly wiſdom or worldly policy, and to reject the counſel of God. *They have rejected the word of the Lord, and what wiſdom is in them?* ſaith the Prophet, *Jer. 8. 9.*

We may the better perceive how much humility tends to facilitate our obedience to God and his Law, by that which is conſequent upon the want of it, and by the effects of its contrary quality, pride. For Pride is the evil principle of diſobedience, the bitter root upon which oppoſition and making head againſt the declared will of God grows. Thus *Nehem. 9. 16. 29.* *Our fathers dealt proudly, and hardened their*

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their necks, and hearkened not to thy Commandments: Hear ye, and give ear, be not proud, for the Lord hath spoken, saith the Prophet, Jer. 13. 15. Intimating that if they were not proud but humble, they would hear, that is, they would obey, but if proud they would not.

And the reason of all this is, because the Law of God lays restraints upon Mens lusts: and the nature of Pride is to be impatient of restraint, and of being limited and confined by Rules contrary to the corrupt humour of proud Men. Which makes them say within themselves, as those in *Psal. 12. 3. Our lips are our own, who is Lord over us?* and as those in *Psal. 2. 3. Let us break their bonds asunder, let us cast away their cords from us.* As those great Men did, mentioned *Jer. 5. 5. These have altogether broke the yoke and burst the bonds.*

There are *high thoughts* and proud reasonings, by which Men labour to defend themselves in their disobedience, in their continuance in such or

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such a sin, which are the *strong holds* St. Paul speaks of, 2 Cor. 10. 4, 5. It is Mens Pride that hardens them in sin, and but for which they would never be able to hold it out against the strong batteries of the Gospel, *which are mighty through God for the casting down imaginations, and every high thing that exalts it self against the knowledge of God. His heart was lifted up, and his mind hardened in pride, as it's said in Dan. 5. 20.* It is by this hardness through Pride, that the Word of the Lord is resisted, so that it cannot enter or make any affecting impression upon the mind. Whereas Humility makes the Heart tender, soft and penetrable, and apt to receive Divine impressions, and to be soon affected with any thing which comes from so great a Being as God is. Thus we see in King *Josiah*, whose heart being tender, he upon the very first hearing of the Law was deeply affected with it, *rent his clothes, humbled himself and wept*, 2 Kings 22. 19. *To this man will I look, saith the Lord, even to him that is poor and of a contrite*

contrite spirit, and that trembleth at my Word, Isa. 66. 2. Trembling at the Word, notes the great reverence and awe the Word puts into such a Soul as is poor, humble and contrite, there's no reasoning or disputing in such a mind against the will and commandment of the Lord, but all falls flat before it out of reverence to the high and mighty Lord of Heaven and Earth whose Word it is.

Sect. 3. Another property of Humility is, *it gives a man a quick and strong sense and resentment of the mercies of God and of the several effects of his favour.* The humble mind is much exercised about a Man's unworthiness towards God, so that he can truly and feelingly say with *Jacob, I am unworthy of the least of all the mercies, and of all the truth which thou hast shew'd unto thy servant, Gen. 32. 10.* An humble man quickly takes notice of them when they are conferr'd, and of the grace and bounty of God as the alone cause and fountain from which they spring.

And those favours which are but small in comparison of many others, will be looked upon as great by him, who counts himself unworthy of any. His humility helps to grandize every mercy in his own sense, as perceiving the vast disproportion that is between his own worth, or unworthiness rather, and Gods goodness and bounty to him. *Who am I, and what is my house, O Lord, that thou hast brought me hitherto, said David,* admiring the greatness of the mercy, in contemplation of his mean original? *2 Sam. 7. 18. As to the hungry Soul every bitter thing is sweet;* 'so is every mercy to the humble Soul, tho' it be but of an inferiour nature.

But Pride obscures the mercies of God to him that is proud, and causes him to overlook many of them as coming from God, and to attribute them only to second causes, to himself, to his own power, industry or skill, which an humble Man would ascribe unto God, and to his blessing, and to the favour of his Providence as most considerable in all humane affairs. Thus
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the Psalmist in behalf of his Ancestors and their getting the Land of Canaan, saith ; *They got not the Land in possession by their own Sword, neither did their own arm save them : but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour to them : though they did not get it without their Sword neither, Psal. 44.*

3. Whereas Pride will not suffer Men to see, and heartily to acknowledge God and the great concern of his good Providence and blessing in the success of their affairs, but it causeth them to *sacrifice to their own Net, and to burn incense to their drag, and with the King of Assyria to say, or secretly to think ; by the strength of my hand I have done it, and by my wisdom, for I am prudent, Isa. 10. 13.* Thus Men will do, whose hearts are lifted up with Pride : which made that caution (*Deut. 8.*) so necessary : *Beware now lest thine heart be lifted up, and thou forgettest the Lord thy God, and thou say in thine heart, my power and the might of my hand hath gotten me this wealth.* And if this be the

effect of Pride, as we see it is ; then Humility which is contrary to Pride, must needs have its contrary effect, and make a Man *in all his ways to acknowledge God*, according to Solomon's advice, (*Prov. 3.6.*) and to take notice of his blessing and goodness in all prosperous and successful events.

Se^t. 4. *Through Humility a Man is enabled the better to bear disappointments, and cross and afflictive providences, without heart-rising in discontent against God.* His Humility makes him to have low thoughts of himself, to think he is no such considerable Person as to think God should do every thing to gratifie and humour him, and nothing to displease him : and to say with meek and patient Job, *What? shall we receive good at the hands of God, and shall we not receive evil?* Job 2. 10. He will be ready to charge his disappointments and miscarriage of his affairs, upon his own imprudence or negligence, rather than upon the providence of God, as Men foolishly too often do. Or if his sufferings

sufferings proceed from God's immediate hand and operative Providence, and not from his own imprudence or negligence; yet he will humble himself under this mighty hand of God, and reflect upon his own need of such discipline in order to his own good, and for the cure of some distemper he hath contracted through his own default otherwise, or else for the tryal and exercise of his grace. So that still he will look upon the cause of his suffering as rising from himself, or from God only in favour to him, and will be sure to clear God in his thoughts from meting out any hard measure to him, and to say with *Job*, *When he hath tryed me I shall come forth as Gold*, *Job* 23. 10. Or if he should look upon his affliction as a correction for sin, yet his Humility will prompt him to say, it is of the Lord's mercy it is no worse, and that he *exact's far less than his iniquity deserves*; and to consider how many mercies he yet enjoys which he never deserved, and how many evils he has escaped which he has deserved.

deserved. So that by means of his humility, he is so far from murmuring and quarrelling at such cross and afflictive providences, as that he vindicates the goodness and wisdom of God towards him in them all. And when ever it is so, when ever punishment for iniquity is thus accepted and taken in good part from God, it is because the heart is first become humble: *Levit. 26. 41. If their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, &c.*

Whereas on the contrary, a proud Man, though it be his *own folly that perverts his ways*, and by which he runs himself into trouble; yet *his heart frets against the Lord*, as if his Providence were the cause of it, and as if he had wrong'd him, *Prov. 19. 3.* And instead of humbling himself under the mighty hand of God, when it is indeed upon him, he will be ready in the pride and stoutness of his heart (as the Prophet speaks) to say, *The Bricks indeed are fallen down, but I will build with hewn stone: He will think to repair the*
damage

damage he hath sustained, and to secure himself from the like evil for the future by his own policy and power, without taking God along with him, or ever regarding or acknowledging that interest which the providence of God has in all humane affairs.

Sect. 5. *Humility disposeth the whole Soul unto the great duty of self-resignation unto God.* Which self-resignation consisteth in a Man's entire surrender of himself to God's government by Laws, and the disposal of his Providence: to act in all things not by self-will, but according to the Divine will, and quietly and undisturbedly to submit to and acquiesce in the condition of life which God hath chosen for him, as better all things considered, than he could have chosen for himself, if he had been left to his own choice.

Now this self surrender unto God, proceeds from the low and modest thoughts which an humble Man has of himself, as of his own meanness and insufficiency to govern himself, to provide

vide for himself, to preserve himself, or to chuse for himself what is best, and from the notion he has of the absolute and unlimited perfection of God's Power, Wisdom and Goodness. His Humility will not suffer him to think himself so wise, as that he could tell better than God what is best for himself; as what is best for him to do, or what to forbear, or what condition of life is best for him to be in. Nor will his humility suffer him to think that there is more of goodness and love in himself towards himself, than there is in God towards him, or that he does more sincerely and heartily desire his own happiness, than God does for him. Much less will his humility suffer him to think himself more able than God is, to cause the several circumstances of his life and condition here in the World, to operate together towards the accomplishing and bringing about his truest and greatest happiness. And if a Man's humility will not suffer him to think, but that his case in reference to his happiness, is much

much better in the hands of God, than it would be if it were in his own; then it must needs contribute with a high hand towards his making a free and voluntary and entire resignation and surrender of himself to God, and to say unto him with our blessed Saviour, *Not as I will, but as thou wilt, not my will but thine be done,* Luke 22. 42.

This frame of mind makes Men willingly and chearfully to deliver up themselves to the conduct of God's Word, as a perfect directory in the way of their duty, so as to follow it whither soever it will lead them, as believing that if it bring them into trouble, that yet God intends them no worse thereby than first to prepare them for the greater happiness, and then to confer it upon them: as believing still that although it should sometimes lead them into temptation and trouble, yet it will not leave them there, but *bring them forth at last into a wealthy place.*

And this self-resignation unto God which is made by Humility, is not only the

the direct way to glory and happiness at the last, but it will yield a Man now for the present, and while he is but in the way to it, more inward peace and joy, and more solid satisfaction of mind in the lowest and worst condition he can be brought into, than the most flourishing condition and most prosperous state in the World without it, can procure them that are in it. And the reason in part is, because the mind of such an one is discharged of a great burden of cares and fears about future events in this and the other World, which possess and distract the minds of other Men, and mix themselves with that pleasure and content which is or can be derived from their most prosperous circumstances, and which will spoil the relish of them, as water does Wine when mixt with it. That *blessing of God which maketh rich and addeth no sorrow with it*, of which *Solomon* speaks, falls upon minds resigned unto God more than upon any other, if not on them only.

The Christians that are humble under

der the mighty hand of God, will cast all their care upon him who careth for them, and therefore S. Peter perswades to the one in order to the other, 1 Pet. 5. 6, 7. *Humble your selves under the mighty hand of God, casting all your care upon him, for he careth for you.* Humility, as I said, makes a Man sensible of his utter insufficiency, as of himself to govern himself in all the actions and circumstances of his life, so as may be best for him. Which very sense makes him willing to deliver up himself to God to be governed by him: and his only care is or should be, to understand from God his duty in all cases and all circumstances, and then faithfully to perform it. And when he has done this, the humble Man's sense of his utter inability and incapacity to order and govern the issue and events of things, farther than what belongs to his duty, makes him discharge himself of those thoughts and cares about those events which disquiet and distract the minds of such as are unresigned to God, and sets them upon the rack:

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rack: I say, he casts all his care concerning these events upon God, and there leaves them, not doubting but that he can and will order them for the best for him, though he should not be able for the present to understand how. *Commit thy way to him and he shall bring it to pass*, Psal. 37. 5.

But now on the contrary, it's Mens Pride that keeps them from making any such surrender of themselves to God. They are wise in their own conceits, and lean to their own understanding; they think they can chuse a better way and method to come at happiness for the present, than God has prescribed by his Word: they think that the satisfaction which they receive by fulfilling their lusts, is much better than any that is to be attained by denying them what they crave. They have so good an opinion of themselves, as that they cannot believe that God has more kindness for them, than they have for themselves, or that he does more sincerely desire their happiness than they themselves do; because
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he prohibits and denies them those things (and under great Penalties too) in which they place so much of their happiness, as indeed they do. And for this cause they are not willing to stand to his choice, but think they can chuse better for themselves ; they are not willing to trust themselves wholly with his conduct, and to sit down contented with his choice. God indeed does not desire these Mens happiness, in that way and method, in which they themselves desire and seek it, that is, in their way of sin and satisfaction of their lusts, because it is impossible for them to be happy in that way. But otherwise, God does sincerely and ardently desire the happiness of these and all bad men, in that way and method in which only it's possible to be found, that is, in the way of holiness. For true happiness and holiness are inseparable in their own nature, and would have been so, if God had pass'd no decree about them, and it is not possible to have the one without having the other. Holiness tho' bad men
do

do not perceive it, and will not believe it, is an essential part of happiness. And I do not think it any dishonour to Almighty God to say, he cannot will or desire the happiness of Men, (true substantial lasting happiness I mean) as separate from Holiness. For it implies a contradiction to suppose Men may be happy while they continue unholy. And you may as well say, that fire is cold, as to say an ungodly man is happy. Proud men, bad men, even while they continue such, do indeed think that they truly desire their own happiness, both in this World, and that which is to come; but according to Scripture account they do not, but *love death*, so long as they love and chuse those ways which directly lead to, and will certainly end in death. *All they that hate me, love death*, saith the Wisdom of God, *Pro. 8. 36.* According to Scripture account likewise, God does really desire the happiness and salvation of the worst of Men, when he desires their conversion from evil ways to those

those which are good, and which are inseparable from happiness. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live,* Ezek. 33.

11. Not in the former, but in the latter he does take pleasure, and therefore does really desire it. So that God does love bad Men with a love of benevolence better than they love themselves, and more really desires their happiness than they do their own; And indeed, they neither truly love themselves, nor seek their own happiness at all, but are self-haters in such a sense, as *Solomon* says, *he that is Partner with a Thief, hateth his own Soul,* Pro. 29. 24. and *he that refuseth instruction, despiseth his own Soul,* Prov. 15. 32. and are contrivers of their own ruine in such a sense, as the same *Solomon* says of Men of violence and blood, *That they lay wait for their own blood, and lurk privily for their own lives,* Pro. 1. 18.

But to say no more of this, but to conclude the Point in hand: as it is

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the mean and low thoughts which humble Men have of themselves, and the high thoughts they have of God, which makes them willing to resign up themselves to God, and to put themselves, as it were, out of their own hands into his; so on the contrary, it is the high opinion which proud Men have of themselves, of their own self-love, and of their own wisdom to chuse what is best for themselves, and the unworthy thoughts they have of God, that keeps them from surrendering themselves to him, or to trust themselves with his conduct by his Word and Providence.

C H A P. III.

*Of the properties and effects of Humility
in reference to our selves.*

SECT. I. **I***T is the property of Humility to exercise a Man's thoughts much about those things which tend to nourish and maintain in him a modest and*

and low opinion of himself. It being the Nature of Humility to cause a Man to have such an opinion of himself, it is one special property of it, to put him upon frequent consideration of such things as are agreeable to it, and that tend to nourish and strengthen it. As on the contrary, it is the property of Pride to imploy a Man's thoughts principally upon such things as tend to puff him up with a great opinion and high conceit of himself. It is as it were natural to every thing, and so to every grace, to feed upon that which is most agreeable to its own Nature, and which tends to preserve and strengthen it. And thus it is with Humility, in disposing Men to exercise their thoughts about such things, as tend to preserve in them a low opinion of themselves. I shall now instance but in two things in general, which have such a tendency; because I shall have occasion to be more particular herein, when I come to deal in the means by which Humility is wrought.

The first refers to Man's Nature, Frame and Make : Humility will teach a Man oft to reflect upon himself and to remember, that naturally he is no better than the meanest Person he knows, who consisteth of a like frail and mortal Body, and Immortal humane Soul, as he himself does : and upon that account concludes with himself, that he has no reason to think better of himself than of him, nor to exalt himself above him, or to despise him. He considers, that he bears about him a Body, as frail as he does, who is the most despicable among Men, and as subject to numerous Diseases and casualties, and as obnoxious to Death, Corruption and the Grave : and a Soul that has the same Enemies, and is in the same danger of miscarrying, as the Soul of any other Man, how mean so ever. Such humbling Notions and Meditations as these, touching the Nature of Man, have caused the excellent Servants of God to pronounce and say, *Verily every Man in his best estate is altogether vanity*, Psal.

39. 5. And again, *Lord what is man, that thou takest knowledge of him? or the Son of man that thou makest account of him? Man is like vanity: his days are like a shadow that passeth away,* Psal.

144. 3, 4.

And then secondly, as to a Man's Moral endowments, his humility actuates it self, in making an impartial judgment of himself, in reference to them: it will not suffer him to be partial, in reference to that which does deprectate him, and tends to bring down his esteem of himself. It makes him to consider his worst circumstances, as well as his best, and his bad qualities and actions, as well as his good. And it makes him apt rather to overlook somewhat of that which might commend him, than any thing of that which tends to render him little and vile, and to lay him low in his own eyes. And upon this account it is, that an humble Man is apt to esteem others better than himself; a thing to which the Apostle exhorts, *Phil. 2. 3.* For he acquaints himself

most with the worst in himself, but with that which is best in other Men, and by this brings down his own esteem, but advanceth that of another, in his own mind. An humble Man minds his worst circumstances so much, as that he will be sure not to value himself above what he is upon a true account, when all deductions are made which take off from his worth.

Sect. 2. Humility keeps a Man from being puffed up with his knowledge, by preserving in his mind a holy jealousy and fear of not using it to those ends for which God gave it. Knowledge separate from its end and use, does puff up Men with pride and self-conceit. *St. Paul speaking of knowledge as separate from charity, faith, knowledge puffeth up, 1 Cor. 8. 1.* Now it is the nature of humility to suspect the worst concerning a Man's self, as it is of pride to presume the best, and better than there is ground for: And so he is ever suspicious of himself in reference to his

his knowledge, lest he should be deficient and wanting in the due use of it, and thereby render himself the worse, and not the better for his knowledge, as they do that are not better in themselves by it, and more useful and beneficial unto others. For he that knows and does not, shall be beaten with more stripes, than he that neither knows nor does, as our Saviour hath told us, *Luk. 12. 47, 48.* An humble Man knows and considers, that God values no Man the more or the better, meerly for his knowledge: and therefore knows, that if he should value himself the more, meerly for his knowing more than many other Men, he should greatly erre in judgment concerning himself.

Humility will not suffer a Man to value himself by his knowledge, farther than he is made better by it, more humble and more charitable towards Men, and more devout towards God. He that thinks he knows any thing, when his knowledge does not make him a better Man; a better Husband,

Father, Servant, Neighbour, &c. he knows nothing yet as he ought to do: 1 Cor. 8. 4. God expects (and this a humble Man knows) that a Man's goodness of temper in himself, and usefulness to others, should hold some proportion with his knowledge, according to that of our Saviour: *To whom soever much is given, of him much will be required*, Luk. 12. 48. Now then humility will make a Man not only jealous of himself, that his knowledge and his practice are not uniform, but also conscious to himself, that he knows his duty much better than he does it, considering the many flaws he espies in the manner of his performances.

Besides, humility, which is still mindful of such things, as tend to nourish it self, and to keep the mind in a lowly frame, will prompt a Man to remember and consider, that by how much knowledge he has more than others, by so much he is more in debt than they are; which is a humbling consideration, under which it will be a hard matter

matter for a Man to be proud of his knowledge. For knowledge, as well as other spiritual gifts, are given to those that have them, to *profit* others with them, as *St. Paul* speaks, *1 Cor. 12. 7. The manifestation of the spirit is given to every Man to profit withall:* that is, to profit others withal. And so *St. Paul* reckoned concerning himself, that by how much he had received from God more than others, by so much he was more a debter to others. *I am a debtor, saith he, both to the Greeks and to the Barbarians, both to the wise and unwise.* And although other Mens Province is not like *St. Paul's*, yet every man as he hath received the gift, must so minister the same one to another, as good Stewards of the manifold grace of God; as that other Apostle saith, *1 Pet. 4. 10.* He that hath received the least Talent, is under a trust of using it in his own Sphere, for the benefit of others, and must give an account of that trust. We have a Proverb, that *no Man is born for himself:* Every Man is one way or other to be useful, according

cording to the capacity which God has given him, to the Community to which he does belong. This being so, it is the property of humility to make a Man strongly suspect, that notwithstanding all that he has done, he may be yet greatly in debt to the Community, of which he is a Member, greatly in arrears to the Family, the Neighbourhood to which he does belong, or to those over whom he hath a charge, if he be in a more publick capacity. And as long as he is under such a suspicion, he cannot lightly be proud of his knowledge, but humbled, for his failing and falling short in the management of it, for those good ends for which God bestowed it upon him. But if an humble Man be at any time surpris'd with some secret buddings of Pride, and elation of mind in contemplation of his knowledge and parts, or with the good opinion he has thereby obtained, among Men, his humility will presently send him to such considerations, as I have now mentioned, or to other of like nature, and they through

through the grace of God will relieve him against his pride's prevailing over his humility. For humility can no more endure that the Man in whom it is should be proud of his knowledge, than the stomach can bear such Meat as it cannot digest, and is ill at ease till it has cast it out.

Sect. 3. As humility preserves Men from being puffed up with any endowments of the mind; so it does from being proud of bodily endowments, such as beauty, strength, or the like, as light and vain People use to be. A Man's humility teaches him to consider, that these things are common to the bad, as well as to the good, to the worst of Men and Women, as well as the best; and that God himself doth not esteem any Man or Woman one jot the more for their beauty or strength: *Look not on his countenance, or the height of his stature; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart; saith God*

God to *Samuel*, concerning one of the Sons of *Jesse*, *1 Sam. 16. 7.* Such a Man considers, that God takes no more *pleasure in the Leggs of a man, than he does in the strength of a Horse*, *Psal. 147. 10.* And because God does not value Men or Women the more for these, therefore good Men and good Women will not value themselves the more, at least not so much the more for them, as to be proud of them. Humility, which still eyes a Man's own worst circumstances, makes such Men and Women, when they have more beauty or strength than others, but the more afraid of falling into temptation, as knowing that they are thereby the more exposed to it: and this serves as a counter-balance to keep them from being unduly lifted up by them.

Sect. 4. Humility likewise tends to secure both Men and Women from the vanity of *priding themselves in their Apparel or gay-clothing*, or in their rich and plentiful Estates, or in offices and places

places of Honour and Dignity among Men. For Humility prompts them, in whom it is, to consider of things, as they are in their own nature, and not according to what they are in vulgar opinion. And therefore though many others may over-value Men for the sake of these, though destitute of personal worth, yet humility when found in those who have them, will incline them to look upon these, but as adventitious things, in reference to the person that is invested with them, and such as add nothing to the true worth of the Person himself, further than as by a wise and good use of them opportunity of becoming better is gained by doing the more good among Men. And therefore an humble Man will be more thoughtful of making a right use and improvement of them, than tickled with the opinion of being the better Man by reason of them.

As for pride of Apparel, humility to what degree it is in them, will restrain Men and Women from it in a
double

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double respect. First, it restrains them from excess in Apparel, both in respect of costliness and curiosity. For there is an excess in both, as when Persons habit themselves beyond their rank and degree, so as thereby they confound the difference of Persons higher and lower, Superior and inferior, which ought to be visible in their Apparel, as well as otherwise. And so likewise when Persons exceed in too much niceness and curiosity, and in affectation of new modes of Apparel, and in immodest Garbs. Almighty God shows how displeasing it is to him, for Persons out of a vain curiosity to affect new Modes and foreign fashions of Apparel, (as we here do the *French* mode) by threatening, as he did, to *punish all such* as were clothed with *strange apparel*, Zeph. i. 8. A good caution to them who love to be among the first that can appear in a new *French* mode. Humility is a modest thing, it is the modesty of the mind, and it will shew it self where it is indeed, in that modesty of Apparel, as
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in other things, which *St. Paul* commends and requires in Christians :
1 *Tim.* 2. 9.

And' the reason why Humility restrains Men and Women from excess in these, is, because it will not so far as it can prevail, suffer them to desire to be esteemed better than they are ; that is, in better outward circumstances among men, than God in his wise providence hath thought fit to place them : For what reason can Men and Women exceed their own rank and quality, in an outward Garb of Apparel, or Household-Furniture, or the like, but out of a desire to be esteemed by others to be better in their outward condition, than indeed they are. Which desire in whomsoever it is, is a desire of vain-glory, that is, of that reputation and esteem, for which there is no foundation in reality, a thing which is opposite to true humility, and from which it will preserve People, so far as it prevails in them.

And as humility restrains Men and Women from excess in Apparel, so
secondly,

secondly, it restrains them from being unduly lifted up with rich Attire and costly Rayment, to whom it is not unlawful to wear such. For I do not deny, but that it is very lawful for those of a higher rank to wear costly Array, when it is not so for others. But to have the mind affected and lifted up therewith, like a Feather with the wind, argues it to be a very light thing, wanting the ballast of true humility. Such a thing is not only odious in the sight of God, but ridiculous also in the eyes of wise and sober Men. For any to think the better of themselves for their gay clothing, is so childish a thing, as that it is tolerable in none but Children, as a late worthy Author hath said.

And the reason why humility will restrain them from this vanity, is, because the nature of it is, not to suffer Persons to take false measures of themselves, or to think better of themselves for that which does not make them better, as to be sure gay clothing and attire does not.

Sect. 5. *Humility secures men from becoming proud, and lifted up in their minds by a plentiful estate.* The nature of humility inclining a man (as I have show'd) to undervalue rather than to over-value himself, hence it comes to pass that an humble Man does not think the better of himself for having a greater outward estate in the world, than many or most others have. And the reason is, because he knows and considers that an estate is but extrinsecal to the Man himself, and does not of it self make him the better or worse Man, but that he becomes better or worse by it according as he useth it. I deny not, but that his humility will admit of reckoning himself the better Man for an estate, if by better we understand his being in a better condition, as to worldly prosperity, than a poor Man is; and its no pride in him to think so, but would be matter of ingratitude to God, if he should not have such a sense of the betterness of his condition. But my meaning is, that his humility will not suffer him

to esteem himself the better Man upon a moral account, and in the sight of God, who is no respecter of Persons, and who does no more esteem the rich because he is rich, than he does the poor because he is poor. But such a Man's humility makes him very sensible, that he may quickly make himself worse accounted of by God, by occasion of his estate, if his heart should become lifted up by it, to the slighting and despising of those in lower circumstances, or to a lessening of his dependance upon God.

A Man's humility disposeth him to have his eye much upon his worst circumstances, and what tends to lessen his value: and likewise upon his danger of being made worse by riches, and that keeps his mind in a lowly frame in the midst of his abundance. He is sensible that it is a rare, and no easie thing for a Man to be lifted up in the World by an estate, and not to have his heart lifted up with it. That saying of *Christ* still runs in his mind, where he says, *That its easier for a Camel*

mel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven. Which danger and difficulty was the occasion of that from St. Paul; *Charge them that are rich in this World, that they be not high-minded, and that they trust not in uncertain riches: 1 Tim. 6. 17.* The humble Man considers likewise, that the more he has of this World's goods, the more he is indebted to those that want them, and the greater trust is committed to him, and that the greater care is upon him not to miscarry one way or other; but to answer the expectation of Almighty God, who has intrusted him as his Steward, and who will call him to account of his Stewardship. And thus like as a Man's body doth first warm his Cloaths, and then his Cloaths warm him; even so a Man's humility doth first furnish him with these and such like considerations, and then such considerations tend to make him more and more humble, notwithstanding the temptation of being lifted up by a plentiful estate.

SECT. 6. *Humility restrains a Man from an ambitious hunting after honour, and from being lifted up in his own mind by it, when duly conferr'd upon him without his seeking.* First, it restrains him from inordinate desires of honour, and from undue seeking of it. And the reason is, because his humility makes him have low and modest thoughts of his own worth and deserts; and having so, it will not suffer him to covet more honour and esteem among Men, at least not with any eager desire, lest he should desire more than is due to him; a thing which his humility will teach him to decline. Besides, his humility will make him cool in his desires after worldly honour, out of a jealousy of himself, and of his own weakness, lest he should not be able to bear more, without being made worse by it, by being lifted up with more or less pride, by means of it. His humility makes him fear he should not sit so easie in his own mind, as now he does, if he should be advanced to a higher station, because he foresees
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he shall be in more danger then, than he is now. Such thoughts as these, which rise out of a Man's humility, will moderate his desires after honour and advancement among Men. Humility indeed is not against seeking the honour that comes from God only, such as is a desire and seeking approbation and praise from him, by becoming such, and by doing such worthy actions as are commendable in the sight of God. Our Saviour opposeth the seeking *the honour that cometh from God only, to the receiving honour one of another*, as approving the one while he condemns the other, *John 5. 44.* But humility does not only restrain Men from seeking honour among Men upon unlawful terms, as those Rulers among the *Jews* did, who refused to confess *Christ*, though they believed on him, because *they loved the praise of men more than the praise of God*; but it takes them off also from an eager pursuit of that honour which may be had upon terms not unlawful. It is the property and excellency of humi-

lity to give honour to others, rather than to seek it from them. In honour preferring one another, saith St. Paul, or in giving honour, go one before another, not in striving for it, Rom. 12. 10. And by so doing in good earnest, and not out of design, a Man gets the best sort of honour, the honour that comes by humility: for *he that humbleth himself shall be exalted*, saith our Saviour. Whereas to court honour, and to catch at it before it is given, is dishonourable in it self, and the way to lose hearty respect from Men, and to become despicable and contemptible in the eyes of all but fools. Whoso *exalteth himself shall be abased*, saith our Saviour. *Let us not be desirous of vain-glory*, saith St. Paul, Gal. 5. 26. And whenever Christians answer and fulfil this injunction of the Apostle, it is by their humility.

Secondly, When honour is duly conferr'd on Men, humility will preserve the mind from being lifted up with it. There is an honour that belongs to Places of office and dignity: and

and this may lawfully not only be received when given, but expected as due for their office and dignity sake. *Render to all their due: honour to whom honour is due,* Rom. 13. 7. But the minds of such Men are not to be lifted up with that honour which is duly conferr'd upon them, and it is the property of humility, as I say, to preserve them from it. For humility will poize and keep down the minds of such as are in Places of honour, with thoughts and cares of behaving themselves worthily in them. They will be considering, that they are not lifted up to those Places to serve themselves, or for their own sakes, but to serve the publick, to serve those that are within the sphere of their prehemineny and Authority. Humility will put them in mind, that the true reason of the honour that is due to their place and office, is, because of the service they do, or ought to do to the community to which they do belong: So that if through want either of wisdom, diligence or integrity, they should abuse

their trust, their place and office, to the injury of the publick, they know that they shall thereby forfeit the honour that is due to the Person, for the office sake. The thought of all which, and the solicitousness of the mind, to quit themselves worthily in serving the publick, to the utmost of their power, will antidote humble Men against being unduly lifted up with their honour, their humility having first suggested such considerations to them.

Sect. 7. *By humility it is that a man can bear applause and praise from men, without being lifted up in his own mind by it.* For it being the property of humility in a man not to over-value himself, such a Man cannot so far as humble, think the better of himself for any Man's applause, because he knows, that can add nothing to his real worth, but that he remains but the same after it, which he was before. Besides, it is the property of humility in a Man, to have his eye upon that which is worst in him, rather than upon that which is best.

best. And therefore when he hears himself commended for this or that, his manner is to reflect upon those things in himself, which he accounts discommendable, and which render him low in his own eyes. And by these he makes a deduction and subtracts in his own mind from the value which the praises of Men put upon him, and by this means keeps himself from being blown up in his own mind by their breath. Men, when they praise a Man, they take notice only of what is commendable; but a wise and humble Man, when he estimates himself, he minds as much or rather much more the worst concerning himself than the best; and this brings the value of himself very low in his own account, and causes him to be little affected with Mens applause, but many times makes him the more humble by occasioning him to reflect upon his own defects.

However, though he should know, that that is truly worthy in him, for which Men praise him; yet his humility

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mility will put him in mind, that he has nothing that is so, but what he received from God; and therefore instead of glorying in himself, will glory in God, and say, *Not unto us Lord, not unto us, but unto thy Name be the praise*, Psal. 115. For it is the property of humility in a Man, not to assume unto himself the praise, which properly belongs to any other, much less that which belongs unto God. And therefore he well knowing, that *it is God that works in him both to will and to do*, when any thing is well resolved on, or well performed by him, he will turn off the praise of it from himself unto God, as the principal Agent, and say with S. Paul, *not I that did it, but the grace of God which was with me*, 1 Cor. 15. 10.

Sect. 8. As humility will not suffer a Man (so far as it prevails) to be lifted up with pride, by applause or praise from Men, *so much less will it suffer him ostentatiously to proclaim his own goodness*, to which some are too much addicted,

addicted, as Solomon observed, *Pro. 20. 6. Most men will proclaim every one his own goodness*: Against which this wise Man wisely cautions Men, saying, *Let another, man praise thee, and not thine own mouth; a stranger and not thine own lips, Prov. 27. 2.* And as an argument to take Men off from doing so, he saith, *It is not good to eat much honey; so for men to search their own glory is not glory, Prov. 25. 27.* And humility is so far against a Man's searching his own glory, that it still inclines him to search into all that is inglorious in him, that he may know the worst he can concerning himself; but still in order to cure and remedy. He is more concerned about what he has yet to overcome, and what he yet wants, than about what he has overcome, and what he has attained already. *Forgetting the things that are behind, I reach forth to those that are before,* saith St. Paul, *Phil. 3. 13.*

This Humility will also incline a Man to perform secret duties in a secret manner, and as free from all appearance

pearance of Ostentation as may be. As in giving Alms, *not to let the left hand know what the right hand doth*; and the like of secret Prayer and Fasting, *Mat. 6.* It makes a Man jealous of himself, lest he should lose his reward from God, by doing his duty to be seen of Men. An humble Man is more for doing his duty and doing it well, than he is for being seen to do it, and taken notice of for it.

Sect. 9. Humility restrains men from attempting things too high for them, such as are above their reach, and without their sphere. David gives this as an instance of his humility, when he saith; *Lord my Heart is not haughty, nor mine Eyes lofty; neither do I exercise my self in great matters, or in things too high for me: Psal. 131: 1.* It will not suffer Men to ingage in things beyond their capacity or measure of understanding, nor to undertake that which they are not competently able to manage, as those do who undertake to be Teachers of others, before they have well learned

learned themselves. And such were those of whom St. Paul speaks, *who desired to be Teachers of the Law, when they understood neither what they said, nor whereof they affirmed,* 1 Tim. 1. 7. Such as these who make ostentation of that which is not in them, are of that sort Solomon spake of, when he said, *Whoso boasteth himself of a false gift, is like Clouds and Wind without Rain;* make a noise as the Wind, and a show as the Clouds, when no Rain followeth, Prov. 25. 14. And such were some great Pretenders to illumination and knowledge in the Apostles time, of whom St. Peter says, *These are Wells without Water, Clouds carried by a Tempest,* viz. from one dangerous Error to another, by every wind of Doctrine, as Clouds are from one place to another, by a tempestuous Wind, 2 Pet. 2. 17. But the modesty of humility will not suffer Men to think more highly of themselves than they ought to think, (as they do, who think they are able to do more than indeed they are) but to think soberly, according as
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God hath dealt to every man the measure of faith, Rom. 12. 3.

Sect. 10. Humility will not suffer men to intrude themselves into things they have not seen, as some are said to have done, who were vainly puffed up with a fleshly mind, Col. 2. 18. It will not suffer them curiously to pry into things not revealed: for secret things belong to God. It was the ambition of knowing more than God would have had them to have known, that was the fatal stumbling block to our first Parents, at which they first fell. Humility is a modest thing, and will make Men content with knowing so much, as tends to their happiness, by making them better by doing their duty better. And it delights more in enquiries after useful and practical knowledge, than that which is but speculative; after that which tends to godly edification, rather than that which tends more to ostentation.

*Sect. 11. Humility will keep men from
affecting*

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affecting to be singular, and from desiring to be taken notice of as such, farther than duty at any time makes it necessary. Because otherwise it carries in it a show of a desire to appear wiser or better than other Men, when the thing wherein they are singular, does not at all make them so. And humility and modesty hate to make a show of such a thing, when there is nothing really of that nature in it. It rather makes them on the other hand, desire to differ from other Men as little as ever they can innocently, and to become all things to all Men in things not forbidden, if thereby they may gain any advantage of being more acceptable to them for their good, and the common good of the Community: And herein they have St. Paul for an example, 1 Cor. 9. 22. And upon the same account humility and modesty will not suffer Men to be so zealous for, or against those things which of themselves make Men neither better nor worse, as for or against those which indeed do; which yet too many

ny in zeal for one Party in opposition to another, are wont to be.

Sect. 12. Another property of humility, is to moderate and govern the passion of anger. Wrath, which is but anger in excess, *Solomon* calls *proud wrath*, as proceeding from *Pride*, *Pro. 21. 24.* But where there is no such Tree, there will be no such Fruit. A proud Man thinks more highly of himself than he ought to think; he over-values himself. Hence he expects more observation from Men, than they think to be his due, or fit for him to receive from them, perhaps. Wherein if he meet with this or that little disappointment, he is ready to take it in scorn, his choler to rise, and he to be offended, as if he were affronted. And hence proceeds a great deal of causeless anger in the World. Whereas an humble Man, he rather under-values than over-values himself: and therefore he having a lower opinion of himself than others generally have, he seldom meets with less observance from Men,

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Men, than he thinks due to him, but very often more, and so has no temptation upon him to kindle his anger, as a proud Man hath. Pride is a rash thing, and puts Men often upon affirming things upon mistakes, and of taxing others upon surmises and jealousies without just cause, and then makes them impatient of just opposition therein, and ready to fly out into passion, as supposing their reputation called in question.

Whereas humility makes Men *slow to speak, and slow to wrath*; not forward to affirm, nor forward to accuse, nor impatient of contradiction, or of being set right when under a mistake, no, though it be but by ones Servant. This effect Humility produced in Job: *If I despised the cause of my man-servant, or of my maid-servant, when they contended with me, &c.* Job 31. 13. As the Winds ruffle the Waves, and cause them to roul one against another, when it is high; so does Pride the passions. But Humility quiets and calms those passions, and composeth

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the mind: *a meek and quiet spirit* lodge together, and are seldom long asunder, *1 Pet. 3. 4.* Though the passion of anger may by a surprize be kindled, yet if there be no fuel of Pride to feed and maintain it, that fire will quickly go out.

Sect. 13. *Humility* (especially where it is in any eminent degree) *shows it self, in making him that hath it, content with his condition and portion allotted him by God in the things of this life.* To what degree Men are humble, to that degree they are content. For humility consists in the lowliness of the mind: and what's that, but its not minding high things, as the expression is, *Rom. 12.* It is not impatiently bent upon them, does not become uneasie to it self for want of them. It is very true indeed, there is no Man knows so well how to bear and how to use fulness, a plentiful estate, and places of honour among Men, as an humble Man does, supposing him but equal with others in understanding. But then there is
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no Man neither, that can bear the want or absence of these so well as an humble Man can. *David* speaking of his humility, saith, *Surely I have behaved and quieted my self as a Child that is weaned of his Mother, my Soul is even as a weaned Child*, Psal. 131. 2. As if he had said in other words; when my Soul at any time grew froward, unquiet and discontent in any deduction made in the external circumstances of my condition, as Children upon their weaning use to be, I do with my Soul; as the Mother or Nurse does with the Child, labour to quiet it and to hush it into stillness and silence, until at last it becomes as well contented with its present condition, as the weaned Child is without the Breast, *i. e.* to be as well content without it, as it was wont to be with it. And this service his humility did him, for of that he here speaks, as the Verse before shews.

And there are these Reasons among other, why Humility procures contentment.

1. Humility causeth a Man to think meanly of himself, and to be full of the sense of his own unworthiness, and upon that account he looks upon himself, as much rather engaged to God in the duty of thankfulness, that his condition is no worse, than to have any cause to be discontent that it is no better. Whereas a proud Man will think he deserves as well as those that are above him, and therefore will be discontent in that he is not in as good circumstances as they are. And if he be raised and put into the same condition, for which he envied others before; yet he will still conceit himself to be as well deserving as those are, who are yet above him in the World, and so through his Pride will always be discontent in what condition so ever he is in, so long as there are any in more flourishing circumstances in the World than himself.

2. Humility makes a Man to eye his subjection and subordination unto God, in the condition he is in, though never so mean, it makes him sensible

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of his creature-state, that he is in God's hands, as the Clay is in the hands of the Potter: It makes him remember, that God has an absolute right to dispose of him, a rightful dominion over him, and that he came into that condition he is in by the ordering of his Providence, operative or permissive. And as he considers God's absolute Sovereignty over him, to dispose of him into such a condition, as that in which he stands; so he does the goodness of God's nature likewise, as inclining him to govern himself in the exercise of his Infinite Power, by infinite and unerring Wisdom, in doing what he does to worthy ends, and always to the good of those that love him, in what he orders concerning them. All which considerations tend to repress all proud discontented heart-rising thoughts against God and his Providence, for placing him in no better circumstances. When-ever the mighty hand of God brings such a Man into a low and humbling condition, he by his humility will humble himself

himself also under that mighty hand of God, by quiet and submissive compliance therewith, as knowing that he will assuredly *exalt him in due time*. When by his humbling condition, he has made him fit for exaltation.

3. There is further reason why humility procures contentment, because the humble Man has no such devouring costly Lusts to maintain as Pride is. Pride lifts up the mind, and makes a Man always to be aspiring higher and higher in the World, which rising is not to be attained, as he thinks, but by the swelling of his estate proportionably to the swelling of his mind, and so he thinks he never has enough, because he never thinks himself high enough. His riches and prosperity are the stairs by which he expects to ascend higher and higher. As his ambition is a boundless thing, so are his desires after those things which should feed and maintain it: *His desire is enlarged as Hell, and is as death, and cannot be satisfied*, as the Prophet speaks. Hereupon he is vexed and disquieted with

with every little interruption and rub, with every disappointment and cross accident he meets with: He is always unsatisfied and still desires more, and is therefore always discontent, because he is always in want of more than he has.

But the humble Man, he has no such chargeable Lust, as Pride is, to maintain, and therefore is under none of those disquietments and discontents of mind, which Pride betrays Men into. The humble Man, as he is but little in his own eyes, so if he have but little, he can be satisfied with that, because that will answer a Man's real necessities and moderate conveniencies. As he seeks no great things for himself, so he is under no disappointment, and consequently under no discontent, if he find not that which he looks not after: His mind by lowliness and humility being proportioned to his estate and outward condition, and not exalted above it, that makes it to dwell at ease in it. Besides, humility will not suffer a Man to think that he

could have chosen better for himself, than God has done for him, if it had been left to his own choice ; and if not, there is no reason or pretence to be discontent with that state of life, which God has chosen for him. Tho' a Man may be mean in the World, yet if he be but humble, he will have better thoughts of God, than to think he envied him worldly Prosperity. But when he considers, how many have been made worse, by being advanced in the World, and how few better ; how frequently *riches are kept for the owners thereof to their own hurt*, as the wise Man observed long ago, (*Ecc. 5. 13.*) and how often in Scripture the Lord signifies the tender and special regard he has for the poor, more than he does concerning the rich ; he will conclude, that Almighty God hath made his condition so low as it is, out of love and good will to him, rather than out of disregard, and for that cause will rest well contented with it.

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but only the necessaries of life, or at the most, but the conveniencies thereof, will consider with himself, that if he had much more, yet his condition would be little or nothing the better for it, save in his own or others fancy and opinion, but not in reality. *For when goods increase, they are increased that eat them, and what good is there to the owners thereof, saving the beholding thereof with their eyes, saith Solomon, Eccl. 5. 11.* And the humble Man of all others, can be well content to be without that felicity that consisteth only in fancy and opinion, if he have but that which is substantial, as he has that has a competency. And when he considers that Men really enjoy no more than they use, he sees no reason but that he may be as well content with what he has, when that is competently sufficient for the necessary uses of life, as those that have abundance more than they use.

SECT. 14. *Humility qualifies a Man for a faithful discharge of the great duty of self-*

self-denyal: nay, self-denyal is in it self a great act of humility. Self-denyal consists in a Man's refusing to fulfil the inclinations of his own will, or to yield to the craving of his appetites and affections, when these come in competition with what is matter of duty to God, or fidelity to Christ, though it be to the loss of any, or of all the external comforts of his life, or life it self. So far as what a Man desires will not consist with keeping a good conscience towards God and towards Men, if it should be gratified, so far that desire is to be denied, and not gratified; and that denial is *self-denyal*. And this a Man cannot do in any great and considerable instances visible unto Men, but at the hazard of his reputation among worldly wise Men: which hazard a Man without humility will never be able to run. A Man does not only suffer the loss of those worldly advantages and accommodations he lets go and parts with, to preserve his innocency and integrity, when he therein denies himself, but he loseth also
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his reputation for wisdom among worldly wise Men, who will count him but a fool for doing so. Such as they will praise him for a wise Man, *that does well to himself*, (as the Psalmist gives notice, *Psal. 49. 18.*) so they will dispraise and count him for a fool that neglects and denies himself in the good things of the World for scruple of conscience, as they will call it, and say he is more nice than wise. So that a Man in such self-denial sustains a double loss; a loss not only of his goods, his liberty, or his ease, or it may be his pleasure, but also his reputation for discretion with the worldly wise. And this a Man, that will deny himself according to his duty, must in many a case be content to undergo. And this is that which *St. Paul* meant, (as I suppose) when he said, *if any man among you seem to be wise in this World, let him become a fool that he may be wise, 1 Cor. 3. 18.* That is, let him be content to be accounted a fool by his worldly-wise Neighbours, that he may act as a wise Man indeed, as one that
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is spiritually wise, wise for his greatest, best and lasting Interest, as one that takes care of the main chance, as one that resolves that if he must needs part with one, his worldly accommodations or his innocency, that then he will do as a wise Man would do, part with that he may best spare, that which is of less use to him as to his real and true happiness, but will hold fast his integrity, as that which will exalt him to honour, and bring him to happiness at last, when all other things fail and fall off, and can be no farther useful to them that had the fastest hold of them.

But this proud Men can never do that have not humility, but seek honour from one another, and are great lovers and admirers of it. What kept those chief Rulers among the Jews from confessing *Christ*, when yet they believed on Him, *but because they loved the praise of Men more than the praise of God*, John 12. 42, 43. They could not deny themselves in becoming fools for *Christ's* sake, as the sincere Disciples

ciples did: *We are fools for Christs sake, but ye are wise in Christ*, saith St. Paul, 1 Cor. 4. 10. The worldly-wise Christians in those times of Persecution, thought to deal more prudently in professing Christ, than the Apostles, and other faithful Christians did: They thought by a little complying to save their stake, and their reputation too among their unbelieving Neighbours, and yet to confess Christ also, as some in those times did: But those that were tite and thorow, and not mungrel Christians, by becoming fools for Christ and his holy Religion, in suffering the loss of all things for them, did him and his Gospel great honour in the World, by staking down all they had in the World upon the credit hereof, which was self-denyal in a high degree. But it was by their humility that they were able to do thus, to lay themselves thus low, and to be content to become little in the World, to make their dear Lord and his Religion, as great and worthy and renowned in the eyes of Men, as possibly they could,

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could, by humbling themselves thus low for their sake. Our blessed Saviour, through his humility, made himself of *no reputation* for our sakes, and to lift us up when we were sunk very low, which was self-denial in him. And those that have learned of him to be humble, will not think it too much for them to make themselves of no reputation for him, when occasion calls for it in greater or lesser Instances.

C H A P. IV.

Of the properties and effects of Humility in reference to others.

Sect. I. **B***T humility men become peaceable in their own temper, and promoters of it in others. Solomon saith, only through Pride cometh contention, Pro. 13. 10. And again, he that is of a proud heart stirreth up strife, Prov. 28. 25. And if by Pride only cometh contention, then by Humility contention must needs be prevented, and so*
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peace preserved. It is by their humility and meekness, as well as by their charity, that Men are not easily provoked. For, when they have low thoughts of themselves, it is no intolerable offence to them, if Men lay them low by disparaging them, they will not quarrel with them about it, especially if it be in any thing, wherein their innocency is not concerned, nor will they retaliate or recriminate, by endeavouring to lay them low likewise; by which means, Peace, as much as in them lies, is preserved: for, it is the second blow that makes the fray, according to the Proverb. Whereas a proud Man, he having high thoughts of himself, and expecting that others should have so too; cannot bear it at the hands of him, that shall do or say any thing that tends any way to lay him low, as by contradicting him, or the like, but his choler will be straightway ready to kindle at it, and he ready to account every little thing, which an humble Man would make nothing of, to be an affront to him. And as such
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an one is apt to receive a provocation; so he is as prone to give one to another, and if that take like effect in him to whom it is given, the peace is presently violated. And if there be any seconds or sidings in the case by more; then the breach of Peace spreads as far as any are found siding with the two contending Parties. And thus the breach many times becomes great and wide, by reason of the pride of the Parties contending, when the matter about which they contend, is but little and of small moment, of which this Age affords abundance of lamentable experience.

When the Apostle says, *Let us not be desirous of vain-glory, provoking one another, envying one another*; (Gal. 5. 26.) it is apparent that the desire of vain-glory is the root of *provoking* and *envying* one another, and consequently of disturbing and breaking the Peace of the Church. The desire of vain-glory, which is pride, or a desire to be better esteemed than another for this or that, when there is no reason for it, causeth

causeth *provocation* to be given by the vain-glorious Person, to him or them whose condition is envyed. And if this provocation be so taken, that another be returned, the peace is broken. And as the desire of vain-glory is the cause of provoking one another, so it is of *envying one another*. For he that drives on a design of vain-glory, always envies him that stands in his way, in that design, and in all that by which he advances towards it. But now if there were no such bitter root in Men as vain-glory is, (and so far as they are humble, there is not) there would be none of that envying one another and provoking one another, which grows out of it; and consequently none of that unpeaceableness which is caused thereby. For humility will not suffer a Man unduly to provoke another, nor to be provoked by another to any unpeaceable behaviour. *Lowliness* of mind is opposed to strife or vain-glory, as the *remedy* against it, *Phil. 2. 3.* Well might *St. Paul* therefore, in order to the Chri-

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Christians keeping the unity of the spirit in the bond of peace, perswade them as he does, to walk in all lowliness and meekness, in all long-suffering, forbearing one another in love, Ephes. 4. For if Men in lowliness of mind would forbear provoking one another, and suffer long, when provocation is given without returning it, it would be the ready way to keep the unity of the spirit in the bond of peace. And I am very much of opinion, that our great and sad breaches in the Church at this day, are much more owing to the unchristian manner of managing our differences, than to the nature of the things themselves about which we differ. If humility were but permitted to have its perfect work among us, there would be so much innocent condescension and forbearance, as that our real differences in judgment would not prevail against peace.

SECT. 2. Humility strongly inclines Men readily to yield all due honour, reverence and obedience to them, to whom it does

does belong. As for instance ; the younger to rise up before the hoary head, and to honour the face of the aged : Children to honour and obey their Parents, and Servants their Masters : Subjects to be subject to Principalities and Powers, and to obey Magistrates : The People to esteem them very highly for their works sake, who are over them in the Lord, and who rule well, and faithfully labour in the Word and Doctrine : The weaker in Wisdom and Learning to give all due preference to those that excel them, and the like. When St. Peter had said, *likewise the younger, submit your selves unto the elder ; yea all of you be subject one to another ;* he adds, *and be ye clothed with humility,* as necessary to qualify them for the being all subject one to another, in those several respects, in which they were one above another, 1 Pet. 5. 5. It is against the nature of humility in a Man to deny to another, or to arrogate to himself, that honour and respect which is due from him to another upon any theafore said,

or the like accounts. And disobedience to Parents, and to those in Authority, and the despising Dominion, and the not being afraid to speak evil of Dignities, and the like, is the proper effect of that headiness, high-mindedness and pride, which those are described by, who had a form of godliness, but denyed the power of it: *2 Tim. 3. 2 Pet. 2.* Humility is a governable thing: It is pride and not humility that makes Men impatient of bearing the yoke of Government. An humble Man will be apt to think himself in less danger of miscarrying in the capacity of being governed than in being a Governour, which makes him well content to be without that honour, and not to be at all ambitious of ruling; this having more of difficulty, more of temptation, and more of envy attending it, than the other has.

Sect. 3. As humility inclineth Inferiours to yield due reverence and submission to Superiors; *So does it likewise*

wise dispose those that are of Superior quality, in Power, Office, or Dignity, or in any publick capacity, to be of publick spirits, that is, to use their preheminnence in Authority, Office or Dignity, for the publick good, and not to their personal advantage in opposition to it. Humility, which disposeth Men to think as meanly of themselves, as their circumstances will admit, will suggest to persons in such preheminnence as afore-said, that it is not for their own sakes, or because they are better Men in the sight of God, than all that are below them, that they are advanced above others, but for the sake of the publick, for the sake of that Community of Men, of which they themselves are Members, to the end that they might be of such publick use and advantage, which neither they nor others, while in a private capacity only, could be. Humility will not suffer them to think that they are advanced above others, only that they might be more revered and honoured than others, but that by means of that honour which

belongs to their Place and Office, or to them upon the account of it, they might be in the better capacity of serving those that are below them, in protecting them from wrong, in causing right to be done them, in seeing due order observed among Men, and that their peace be not disturbed.

These things which humility will thus suggest to Men, advanced above their Brethren in Place and Office, are fully agreeable to the Holy Scriptures: and an humble Man will not affect to be wise above that which is written. The Apostle describes the reason and end of some being advanced to Rule and Government over others, thus, *He is the Minister of God to thee for good*, Rom. 13. 4. And Civil as well as Ecclesiastical Rulers are called *Shepherds and Pastors*, from the designed usefulness of their Office to the People, which is to *guide and feed the Flocks, to watch and defend them, to heal the diseased, and to seek out, and to bring back* such as are lost, or go astray, Ezek. 34. Jer. 23. Thus when
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God sets a wise and good Prince over a People, it is for the People's sakes, and out of favour to them, and for their good: *Because the Lord hath loved his People, he hath made thee King over them, saith Hiram King of Tyre, to Solomon, 2 Chro. 2. 11.* and the very same, said the *Queen of Sheba* to him, *1 King. 10. 9.* And when God suffers a good or bad Prince to miscarry in any thing to the publick damage, it is for some displeasure of God against the People. It was when *the anger of the Lord was kindled against Israel, that David was moved to number the People, the consequence of which was the destruction of Seventy Thousand by the Pestilence, 2 Sam. 24. 1.* And it was through the anger of the Lord to the casting off *Juda* out from his presence, that *Zedekiah* rebelled against the King of *Babylon* to occasion it: *Jer. 52. 3.* And *Moses* said to the People under his conduct, *the Lord was angry with me for your sakes, Deut. 1. 37.* For by their murmuring they angered him at the waters of strife, so that

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it went ill with Moses for their sakes : because they provoked his spirit, so that he spake unadvisedly with his Lips, saith the Psalmist, Psal. 106. 32, 33.

Now that humility, so far as it prevails, keeps Men that are above others, from abusing their Power, Office and Dignity, in making use of it to their own private and Personal advantage, to the hurt and damage of the publick, we may gather from that where God commanded that the King should read in the Book of the Law of the Lord, for this end, that he might learn to fear God, that *his heart might not be lifted up above his brethren*, Deut. 17. 20. For the heart of the King might then be said not to be lifted up above his Brethren, when yet he himself was advanced so far above them, as to be their King, when it did not enter into his heart to use that Supremacy of Power and Dignity any way to their prejudice, but wholly for their advantage and benefit. And that I conceive is meant by his hearts not being lifted up above his Brethren :
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since it is enjoyned him in the Verses before, *not to multiply to himself Horses, nor greatly to multiply to himself Silver and Gold*, not to burden the People in doing so, further than what was necessary and convenient to support the Government in an honourable manner. Although a Supreme Governor may justly expect that honour and assistance from his Subjects, as may capacitate him for the honourable discharge of that great trust he is under; yet no Man, so far as he is humble, though otherwise never so great, can think so highly of himself, as to believe his own separate interest more valuable than the interest of the whole Common-wealth, and consequently cannot in this sense lift up himself above his Brethren, in preferring his private advantage before the publick benefit.

And humility has the like effect in the minds of Men, preferred above others in place and office in the *Church*: for it will not suffer them to be exalted in their own minds above the People,
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by minding more to be served by them than to serve them. Although there is a double honour belongs to them who rule well, and also labour in the Word and Doctrine; the honour of reverence and respect, and the honour of reward and maintenance; yet humility makes a Man more thoughtful and solicitous about serving them, than of being served by them; about performing the duty of his office, in benefiting the People under him, in things pertaining to their Souls, than about what he is to receive from them, as a just recompence, which they are to pay for that benefit. Humility levels the minds of Church-Rulers unto the designed end of the office to which they are preferr'd, which is usefulness, service and benefit in Soul-affairs, or Spiritual concerns to the People under them. Such a Man's humility will suggest to him, that he is set above the People for their sakes, more than for his own, more for their Spiritual benefit, than his own temporal advantage, and accordingly will engage

engage his mind more in the pursuit of the publick spiritual benefit of the People, than of his own private temporal concerns among them, though the sense of duty he owes to his Family, will not suffer him to neglect his temporal concerns neither. It was such a spirit of humility and charity as this in *St. Paul*, which made him say, *I seek not yours but you*, 2 Cor. 12. 14.

This is that frame of mind, which our blessed Saviour sought to reduce his Apostles to, when two of them desired of him to be preferred above the rest in his Temporal Kingdom, which they mistakingly expected, when they said unto him, *Grant unto us that we may sit, the one on thy right hand, and the other on thy left in thy Kingdom.* In answer to which request, he told both them and the rest, that the Princes of the Gentiles indeed that sought and obtained Principality over the People, *did exercise Lordship over them*, used their Power and Authority to advance themselves as their
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principal end and design. But saith he, *it shall not be so among you: but whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all*, Mark 10. 43. Our Saviour would not have them desire preheminance and precedency, out of ambition of worldly glory, as the Princes of the Gentiles did, but he let them know, that if any became greater than other among his Followers, that they thereby became Servants to all below them; that they thereby became under an obligation, as well as in a capacity to serve all the rest, and to become more useful to them than they were before; that the more of dignity and precedency any had, the more of burden they took upon themselves thereby. And therefore he would not have his Servants desire to be preferr'd in the Church, that they themselves might be more served by others, but that they might do others the more service. That this was our Saviour's scope, appears by his next words, *Even as the Son*

Son of man came not to be ministred unto but to minister : Not to accumulate outward advantages from others, but to confer spiritual benefits upon them, *Mat. 20. 28. I am among you,* saith he, *as he that serveth,* as *St. Luke* hath it, *chap. 22. 27.* Which great piece of humility in himself, he proposes to them for their imitation. Which the Apostles well understood, and therefore *St. Paul* said, *We preach our selves your servants for Jesus sake,* 2 *Cor. 4. 5.* And *St. Peter* likewise; Feed the Flock of God among you, not for filthy lucre, *not as Lords over God's heritage,* as worldly Rulers too often do in exercising dominion over the People in serving themselves of them, rather than their goodness in truly serving them therewith. There is nothing plainer than that the end of Mens advancement in the Church, and their qualification by God for such advancement, is the Churches benefit and service: *All are yours, whether Paul or Apollos or Cephas, all are yours,* 1 *Cor. 3. 21, 22.* And as this is the end of it, so humility

lity which inclineth Men to be condescending to others to serve them, not in complement but in reality, will accordingly ingage those that are advanced in the Church, to be more intent upon serving the Church, than upon serving themselves by that advancement.

Sect.4. *By humility a man can bear undue neglect and disrespect from Men without being much concerned at it.* A proud Man indeed, that has a high opinion of himself, and therefore thinks others should have so too, will be disturbed in his own mind at every little appearance of neglect and disrespect towards him. But an humble Man, that is but little in his own eyes, can have no expectation of being great in others. And therefore if he find himself neglected, and little taken notice of, it's no disappointment to him, and so no disturbance to his mind. The more humble a Man is, the more he will be sensible, that as he is no whit the better Man for the honour that
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some would cast upon him by their praise and applause, so he is also that he is not the worse in himself, for the dishonour which these without cause would put upon him by slighting and disrespect. The more humble a Man is, the more sensible he is how poor and insignificant a thing applause from Men is, and therefore must needs be so much the less affected and concerned, when it is withheld from him by some.

Humility is the Mother of Patience. A proud Man cannot be a patient Man: for his pride makes his Spirit impotent and weak, that he cannot bear either disappointment, injuries or neglect, without being put into an impatient motion of mind. But humility being of a contrary nature, either does not feel these things, or else it supports and fortifies the mind, and makes it able to bear, not only slighting and neglect from others, but also unjust slanders and reproaches without putting the mind into disorder. We see *St. Paul* being of an humble
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and brave spirit, could truly say, *With me it is a very small thing to be judged of you, or of mans judgment,* 1 Cor. 4. 3.

Sect. 5. *Humility will keep men from affecting to be singular, and from a desire of being taken notice of as such, farther than duty at any time makes it necessary:* Because otherwise it carries a show in it of a desire to appear to be wiser and better than other Men, when the thing wherein they are singular, does not at all make them so, but only pleases their fancy better. And humility and modesty hates to make a show of betterness, when there is nothing in reality of that nature in it. But on the contrary, it makes Men desire to differ from other Men as little as ever they can innocently, and to become all things to all Men, so far as they can lawfully, and when they may gain an advantage thereby of becoming more acceptable to them for their good, or for the promoting of a common good by their assistance: And herein they have *St. Paul* for an Example

ample, 1 Cor. 9. 22. And upon the same account, humility and modesty will not suffer Men to be so zealous, for, or against those things, which make Men neither better nor worse, (unless accidentally) as for, or against those which do really make them so, which yet many in zeal for one Party, in opposition to another, are wont to be.

Sect. 6. Humility will keep men from being ambitious of precedency of place, a piece of Pride the Pharisees were guilty of, when they loved the uppermost Rooms at Feasts, and the Chief Seats in Synagogues. Humility, as I have said, is a modest thing, and disposeth Men to give honour, and to prefer others, and not to assume it to themselves, according to that of St. Paul, *In honour preferring one another,* Rom. 12. And yet Humility it self will keep Men from an extreme on the other hand, from too much refusing honour of this kind, when given them by others not unduly, lest otherwise they should draw a suspicion up-

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on themselves of being ambitious of being thought to be humble. Upon this account, the discretion of humble Men will direct them to chuse to take place, as not above their own rank, so not too much below it neither, when freely left to their own choice.

And as humility will not suffer Men to be guilty of this kind of ambition, so neither will it suffer them to reap where they have not sown, in assuming to themselves the honour of other Mens labours, as if they had been their own, or to *boast in another Man's line of things made ready to their hands*, as St. Paul speaks, 2 Cor. 10. 16.

Sect. 7. *Humility will make men modest and cautious, how they censure the actions of men, that are not apparently bad*, the reason of which they do not know, and especially of the actions of their Governors in the execution of their office. For humility will cause them to think themselves incompetent Judges of such actions, at least so long as they are ignorant of the reason of them.

It will also preserve them from a meddling temper, and from busying themselves unnecessarily in other Mens matters, lest they thereby get a blot unto themselves of pragmatism, which Humility is always shie of.

The modesty of Humility is such likewise, as will not suffer Men to be dogmatical and peremptory in doubtful things, nor importunely to impose their dubious Opinions upon other Men. Such Men count it enough modestly to propose the reasons which sway with them in such cases, and then to leave others at liberty to judge, and to chuse or refuse, as they see cause. And after this, they will not be much concern'd at it, if others be not of their mind.

Seet. 8. Humility will not suffer Men to despise such as are harmless, neither for their poverty nor simplicity, or weakness of understanding: Nor to slight any meerly for their different Opinion, if otherwise modest and

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humble. It is as unseemly for the strong to despise the weak Christian for his different Opinion about lesser things, as it is for the weak to judge the strong, *Rom. 14. 3.*

Humility also keeps Men from insulting over others, when in worse circumstances than themselves, altho' enemies, and although brought into them by their own naughtiness. Against this as against a proud thing, *St. Paul* cautioned the believing Gentiles, in reference to those Jews who were broken off through Unbelief, saying, *Boast not thy self against the branches; thou standest by faith; be not high-minded but fear, Rom. 11. 18, 20.* This good temper of humility and modesty, kept *Job* from this uncomely behaviour: *If, saith he, I rejoyced at the destruction of him that hated me, or lift up my self when evil found him, &c. Job 31. 29. Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth, Pro. 24. 17.*

Neither will the modesty and ingenuity of an humble mind suffer a Man

to over-look that which is good and commendable in another, or not to acknowledge it, when otherwise he has just occasion to take notice of that which is evil in him, and to blame him for it. Our Saviour took notice of that which was praise-worthy in the Seven Churches of *Asia*, and commended them for it, even then when he set himself to rebuke them for what was a-miss in them. A thing worthy to be thought on by such as rake up all the evil they can against their adverse Party, and represent them as bad as they can by that, without owning that of a better Character which is in them: for they may know themselves thereby, to be none of the best Disciples of the best Master.

C H A P. V.

Of the Means by which Humility is wrought or increased.

Sect. I. **W**HEN we speak of the means by which Humility, or any other grace is wrought, we always suppose it to be done by the Holy Spirit of God, as the Author and principal Agent, and all other means that contribute any thing towards such a production to be but subordinate to him therein. But then the holy Spirit doth this by our own thoughts, as the next and immediate means of producing it. For God's way of working upon the Soul, in turning the inclination and bent of the mind and will to this or that, is, I conceive, by terminating and pitching Mens thoughts upon such subjects, as which being seriously considered, are apt to strike those faculties, and make lasting

lasting impressions upon them. It is I think, hard to conceive how Almighty GOD works any change, or good effects in the Soul, otherwise than by the operation of the thoughts. When the Lord would work faith in *Lydia*, he first *opened her heart* to let in such thoughts, by which she did *attend to*, and consider *the things spoken by Paul*, which had an aptness in them to work such a thing as faith in her Soul, *Acts* 16. 14. When our Saviour would work a belief in his doubting Disciples of his own Resurrection, when they were prepossess'd with an Opinion, that the Messiah should never die, and so not rise again, he does it by *opening their understanding*, and letting in thoughts and considerations into their minds, by opening the Scriptures of the Old Testament, touching the suffering and rising again of the Messiah, which never found the way into their minds before, *Luk.* 24. 45, 46. The work of Grace in the Soul, as it is ascribed unto God in the Scripture, so it is attributed unto

Mens consideration also, which shews that God does effect it, by drawing Men to consider such things as are apt being seriously considered, to work it in them. And consideration is but the thoughts often repeated and fixed upon the same subject. The grace of humility then is wrought and increased in the heart by the holy Spirits engaging the thoughts (if he be not resisted but complied with) to be much employed upon such subjects of meditation, as are apt to perswade the mind, and draw the will into an humble frame. Some of which subjects of meditation, I shall point to, and a little insist on, as directive to us in our endeavours of becoming humble. And as we desire to be and to continue humble, and to grow therein, it will be our wisdom to exercise our mind and thoughts much upon such subjects.

Seet. 2. To this end we shall do well to set Almighty God before us in all his glory and greatness, and often to
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contemplate the glorious perfections of his Being ; his omnipresence and omniscience, that there is no place or space where he is not, nothing so secret or concealed which he knows not. The infinity and irresistibleness of his Power to effect and do without the least difficulty or controul what ever he has a mind to do, and to hinder what ever he has a mind to hinder. The Riches of his Wisdom such, that it is not possible any thing which he does should have been better done. And his Holiness such likewise as sets him at the greatest distance possible from all unrighteousness and unequal dealing with his Creatures, and from all unfaithfulness in what he promi-
seth and undertakes. That his goodness and kindness to his Creatures likewise has no other bounds than the immenseness of his Power has, and that is his Wisdom, by which he regulates all the exertions of his Power, as well as his Goodness and Kindness. To contemplate also the glory and greatness of God in the glory and greatness of
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of his Works, the greatness of his Power and the greatness of his Wisdom in making and contriving the Heavens and the Earth, and all the Hosts of them, and the orderly subserviency of one thing to another, and the dependency of one thing upon another, and all upon his Almighty Power and Providence in sustaining and governing them in their several Orders, Motions and Operations. How that the Nations of the Earth are but as a drop of a Bucket, and are counted but as the small dust of the Ballance: that all Nations before him are as nothing, and that they are counted to him less than nothing and vanity. That thousands of thousands of glorious Spirits minister unto him, and ten thousand times ten thousand stand before him. And while a Man is under the sense of all this, he cannot but have low and mean thoughts of himself: all the sense of his own excellency in this or that respect will sink and disappear, as the light of the Stars does, when the Sun riseth in his full strength; no Flesh will be able to glory

ry in himself in such a Presence. Holy Job, though he could discourse somewhat freely and confidently with his Friends touching his own integrity towards God, and of his worthy behaviour towards Men, and *wish'd to be weigh'd in an even Ballance, that God might know his integrity*; yet when Almighty God had but once fill'd his mind with a sense of his Majesty, Glory and Greatness, by discoursing to him of his marvellous works, we have Job presently crying out, *Behold I am vile, I abhor my self*, Job 40.4. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor my self*: Job 42.6. From both which passages we may plainly infer, that by how much the greater sense we have of the greatness of the Majesty and glory of God, by so much the meaner thoughts we shall have of our selves, and the more humble we shall be. *When I consider thy Heavens, the work of thy Fingers, the Moon and the Stars which thou hast ordained, those vast Bodies of light, What is man!* saith David,

vid, Psal. 8. 3, 4. *Humble your selves under the mighty hand of God*, saith St. Peter; intimating that the consideration of the mightiness of God's hand or power, under which, and at the ordering and disposal whereof we are, tends greatly to the making of us humble, 1 Pet. 5. 6. Whatever rising or swelling thoughts Men may have of themselves, while they contemplate their own excellency, or while they compare themselves with those, which it may be are much beneath them, yet when they turn their thoughts upon the most High, and consider that greatness of his, which sets him at an unconceivable distance above them, in all manner of respects whatsoever, this sense of God will drown and quite swallow up the too great thoughts which such had of themselves.

Seet. 3. The frequent thought and consideration of our former worst estate, of what we have been and what we have done, is another very good means to make and keep us humble.

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Though Men have repented of, and are converted from the sins, in which they have formerly lived, in their unregenerate state, yet the thought and remembrance of what they have been, and what they have done in a way of sin, has a great tendency in it to keep them humble, to prevent or to take down a too good opinion of themselves. For it is, I doubt not, with other good Men, as it was with *David*, when he said, *my sin is ever before me*. Though he begg'd of God to hide his face from his sin, yet he was not unwilling to keep it ever before himself, for the shaming and humbling of himself. Though God has cast the sins of true Penitents behind his back, yet they set them still before their face. And this is that which makes them many times to *loath themselves*, to think what they have been and done, as it is said of such Penitents, *Ezek. 36. 31*. This sense of what he had been, was that doubtless, which made *St. Paul* speak so diminutively of himself, as he did, when he stiled himself *less than the least*

least of all Saints, when yet he knew he was *not behind the very chiefest of the Apostles*. For when he thought on his blaspheming of Christ, and his persecuting his Church, he thought, it's probable, that the least of all the Saints had not so much in contemplation of former miscarriages, to lay them so low in their own eyes, as he had. Upon this account it was that he call'd himself *the least of the Apostles*, and *not meet to be called an Apostle*, for that he *had persecuted the Church of God*, though as to the performance of his office, not behind the chiefest of them, 1 Cor. 15. 9.

The remembrance, in a Convert, of what affronts he has put upon God, and how he has formerly dishonoured him, all the while he was doing him good, and seeking his further good, and of how great folly he was guilty, when he hazarded the loss of Soul and Body for ever for very trifles: When he considers how much sin he caused, or occasioned others to commit, for which they or some of them may, for
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all that he knows, suffer eternally: I say, the consideration and remembrance of such things as these, will make a good Man hang down his head and his mind to fall very low. *Mine iniquities have taken hold on me, so that I am not able to look up: they are more in number than the hairs of my head, Psal. 40. 12.*

Sect. 4. *A due sense of our spiritual poverty, is another means to make and keep us humble.* As self-fulness, and a sense in Men of their abundance, and their need of nothing, tend to puff them up with Pride, as it did the *Laodicean* Christians; so the sense of poverty and want is in it self of an humbling nature, and tends to take down the loftiness of Men, and to preserve the mind in a lowly frame. *The poor in spirit* are so called, not because they are really destitute of spiritual riches, but because their minds and thoughts are exercised more about their spiritual wants, than about what they have attain'd to. Like *St. Paul*, who for
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got the things behind, and press'd on towards that which was before: he did not consider so much, how much he had, and how much he had done, as how much he yet wanted, and how much he had yet to do, and to overcome.

The way doubtless, for Men to maintain their minds in an humble frame, is to be well acquainted with their own spiritual wants, and how very far they yet fall short of what is desirable, and of what is attainable. And to this end, and to the end they may always be poor in spirit, it is advisable, that they exercise their thoughts much about the defectiveness of their knowledge, not only how much they are yet ignorant of in things Spiritual and Divine, but also of the imperfection of their conception of those things they do know in part, and how inadequate their notions of Spiritual and Divine things are to the excellency of the nature of the things themselves, and how they are able to take in of that light, by which such things are

are seen in their proper nature but by degrees, now a little and then a little, as Children do in the knowledge of natural things. They should also reflect upon themselves, how little they are affected with the things they do know, concerning God and his wonderful Works, and the Methods of his Grace by Christ Jesus, towards the Children of Men, and be sensible of their own flatness and dulness, under the operation of such enravishing and transporting objects of meditation. The poor in spirit are not without a sense of some disproportion, that is still between their knowledge and their practice, and that they are more wanting and defective in doing their duty, than in knowing it. They will be under a jealousy, that their care and diligence, and zeal in doing and performing, does not hold measure with their knowledge of what ought to be done, as to the manner and measure of doing, at least, if not in the matter. They are and will be greatly sensible of, how much they are wanting in

that innocency, humility, self-denyal, fervent charity, zeal to honour their Saviour, and to do good to Men, and unconcernedness for the things of this World, which was found in the Primitive Christians and Martyrs, altho' we have the same motives and encouragements as they had, to do and suffer as much as they did, for the honour of God, and our Saviour, and his Religion, and for the benefit of the World. And when they compare themselves with these, and other brave Souls, such as *Abraham, Job, Daniel, St. Paul*, and the like, and their high attainments, Men great and tall in Spiritual stature, they will be ready to esteem themselves but as Grass-hoppers to them, as the Spies sent into *Canaan* said of themselves, when they saw there the Sons of *Anak*, which came of the Giants. Wherefore to have our eye, our thoughts much upon what we are wanting in, and upon our defects and failings, and to abide under a sense of our Spiritual poverty, is a very proper means to prevent Spiritual

ritual and all other Pride, and to take down and suppress any buddings of it, and to keep the mind in an humble posture.

Sect. 5. *The frequent consideration, and an abiding sense of the continual danger that we are in, of suffering in the affairs, and concerns of our Souls, from the corrupt fountain of our depraved natures, will contribute very much to the humility of our minds.* In this Proposition there are two things supposed, and one asserted. One of the things supposed, is, that our nature since the fall is depraved, the powers and faculties thereof so corrupted, as that thereby a proneness to actual sin is contracted: which corruption and propension to sin, the Scripture calls *lust*. And this corrupt fountain is that from which all those impure streams of actual sins do issue and proceed, which like a Deluge have over-flowed the World, and filled it with disorder and confusion: *The corruption which is in the World, is through lust*, as St. Peter in-

forms us, 2 Pet. 1. 4. *This lust, when it hath conceived, bringeth forth sin:* (actual sin, unless strangled in the birth) as St. James tells us, Chap. 1. 15. Now this corrupt fountain we cannot say, is wholly dry'd up, no not in the best of Men during their militant state here on Earth. For although the *body of sin* is said to be *destroy'd* in such, and *the old man crucified*, and the *flesh* to be *crucified with the affections and lusts*, yet this is not to be understood of a total destruction of the being of the old man, the body of sin, the affections and lusts, but of a destroying of these in their dominion, reign and power. As Christ is said, through his Death, to have *destroyed him that had the power of death*, to wit, the Devil, which is not to be understood of the destruction of his person, essence or being, but only of his power and dominion. This then being so, there is and will be still found in the regenerate themselves, some thing of this lust which is called the first motions to sin: this corrupt fountain is dryed up but by

by degrees, not in an instant, and all at once.

The other thing supposed is, that by reason of this remaining corruption, which breeds in Men the first motions of sin, and a propension to actual sin, good Men themselves are in a continual danger of being betray'd into more or less actual sin, before they are aware, unless they, through the influence of a contrary principle, stand continually upon their guard, to watch the stirrings of the first motions of sin, to oppose and stop them, that they proceed no further. The many temptations that are in the World, from outward objects and occurrences, do and will kindle the first motions unto sin; and those first motions will be drawn forth into act, by the incitement of those objects, unless opposed and hindered by a stronger power of the spirits lusting against the flesh, or by the opposition which the reason of a Man may make against them. And this opposition cannot be made, unless a Man watch and observe those moti-

ons, in order to the quenching and suppressing of them, but will be surprised by them.

These things supposed, that which is asserted, is, That for a Man to abide under a sense of this danger fore-mentioned, which he is in, is a means, that will contribute much to the humility of his mind, especially considering what care and watchfulness he is continually obliged to, to prevent the evil he is in danger of. *Thou standest by faith, be not high-minded but fear, saith St. Paul, Rom. 11. 20.* Implying by that opposition in the words, that a sense of danger and fear of falling, is a good antidote against high-mindedness, and so a means to preserve the mind in a lowly frame. King *Hezekiah*, though so excellent a Man as he was, yet for want of a sense of this danger, fell in a time of temptation. His temptation was this; God had given him such a sign of his recovery, out of a dangerous sickness, by causing the Sun to go backwards, as was notorious to Neighbour Nations. Which
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made his fame spread so, as that the Princes of *Babylon* sent Embassadors to him, to enquire of the wonder, and to make Presents to Him. Hereupon he became unduly lifted up in his own mind, when he saw himself admired by foreign Princes, for the great things God had done for him: *For it is said, Hezekiah rendred not again according to the benefit done unto him, for his heart was lifted up,* 2 Chron. 32. 25. He was, it seems, more sensible of, and more affected with the great honour, that was put upon him, both by God and Men, than thoughtful how to behave himself so, as not to miscarry under it. Now that this befell him, for want of a due sense of the danger he was in, upon account of the remaining corruption, that was in his nature, and of being betrayed by it in time of temptation, I gather from those words, *Ver. 31. God left him to try him, that he might know all that was in his heart:* Implying, that he did not know, nor duly consider, what corruption was yet in his heart, nor the danger of

miscarrying, he was in thereby, until he found it by this sad experience. But by this experience, he came to know it, and not only so, but to be cured also of that distemper; into which he fell, *Ver. 26. Notwithstanding Hezekiah humbled himself for the pride of his heart.*

And like unto this, God, as I conceive, does many times with other Men, when they grow too confident of their own strength, and too secure, and inapprehensive of the danger they are in, from the secret enemy that lurks in their natures, he leaves them to fall, as here he did *Hezekiah*, that they might thereby come to know themselves better, to know their own weakness and proneness to sin, and to know their danger, and so to make them more jealous of themselves, and more wary and watchful, and so the more humble likewise.

And it would be further considered, in order to the keeping the mind humble, that this remaining corruption, in the nature, even of good Men, does not only expose them to the danger of
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falling into actual sin, in time of temptation, but that it does continually hinder them also from doing so much good, as they have a desire to do, and would do, were they not clogg'd and hinder'd by it. This remaining corruption in the nature of good Men, is to the Soul; what sickness is to the Body, it makes a Christian more listless and indisposed to that which is his proper work, than otherwise he would be. How many good purposes, by reason of this, have languished and dwindled away to nothing, and faint attempts also? It weakens a Man, and makes his motion but slow in the Christian race, in comparison of what it would be, if this *weight did not hang so fast on*. It makes a Man more unactive, and able to dispatch but few of the many businesses belonging to his Christian calling, which otherwise he has opportunity to go through with. This *flesh lusteth against the spirit*, so that good Men cannot do the things that they would, as St. Paul speaks, Gal. 5. 17. It lusteth against the lust-
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ing of the spirit ; when the spirit draws forward, that draws backward. And although the spirit is too hard for it in good Men, so that it makes on its way, notwithstanding such a pull-back, yet it is with much more difficulty, and less speed. These *lusts in our members war against the law of our minds*, as St. Paul speaks, *Rom. 7. They war against the Soul*, as St. Peter speaks, *1 Pet. 2. 11.* So that sincere Christians are fain to carry on their spiritual building, as the *Jews* did their building of the Walls of *Jerusalem*, in *Nehemiah's* time, working with one hand, and holding a Weapon in the other, because of their Enemies, *Nehem. 4. 17.* They must have considerations in their mind, to defend them from the motions of the Flesh, as well as others, to make them willing to follow the drawings of the spirit.

Moreover, by reason of this remaining pravity in the nature of good Men, *some carnal motive* or other, is apt oft-times to thrust it self into their minds and thoughts, and to mingle

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it self with these better motives, by which they are drawn to perform this or that duty, so that they may truly say in *St. Paul's* words, *When I would do good, evil is present with me:* and this proves matter of humbling to them also, *Rom. 7. 21.* For by reason of this mixture, their ends in doing what is in it self matter of duty, is not so pure as they desire it should be, and which does so fully and stain the service in their own eyes, as that it makes them many times question whether it does not spoil its acceptance with God, and whether it may not deprive them of that reward which God hath promised to such service, when sincerely performed. Some think it was in respect of these first motions of sin, which the best Men cannot get wholly rid of, so long as this corrupt fountain is not wholly dried up, (though they dislike them, and are not pleased with themselves, because of them) that *St. Paul* cryed out, *O wretched man that I am, who shall deliver me from this body of death!* *Rom. 7. 24.* But whether this

this were so or no, there is no doubt but that such buddings of the flesh in good Men, as I have been speaking of, though nipt in the bud, and never come further into act, is a great grievance to them, and tends to lay them low in their own eyes; and does afflict the mind, as a Mote does the eye, when got into it.

Sect. 6. The frequent consideration and standing sense of what judgment God makes of men, in reference to what they have, and what they do, tends to make and keep them humble. For the sense of this tends to make them judge no better of themselves, in respect of what they do, and what they have, than God does: and so long as they value themselves upon account of these but as God does, they will be in no great danger of over-valuing themselves. Now God values Men according to that frame and temper of mind they are of, in doing what they do, and in using what they have. Accordingly God is said in Scripture *to search the heart,*

heart, and to try the reins, to give to every man according to his ways, and according to the fruit of his doings, Jer. 17. 10. Revel. 2. 23. To this end he searcheth and tryeth the heart, that he may give to every Man according to his doings: which implies that he does judge of Mens doings according to that frame and temper of mind from which those doings proceed, and will reward them accordingly. When Men do those things that are materially good, God values them in such their doing, according to that temper of mind in which they do them. As when Men does acts of righteousness and equity, in love to righteousness it self, because they are of God and please him, and because good in themselves. *Thou meetest him that rejoyceth and worketh righteousness,* Isa. 64. 5. *It is joy to the just to do judgment,* Prov. 21. 15. So it's Mens love to mercy it self, as it is good upon several accounts, that Almighty God values Mens acts of mercy, and them upon the account of them, as they proceed from a principle

ciple of mercy, from a merciful temper or habit, from a merciful mind. *If thou draw out thy Soul to the hungry,* saith the Lord by his Prophet, as well as thou dost thine alms, *Isa. 58. 10. What doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God, Micah 6. 8.* And the like may be said of acts of Charity, a Man is esteemed by God, upon the account of them, according to the good habit of mind from which they proceed, from a mind that stands inclined to do good to others, upon all fitting occasions, and as there is opportunity, and from a *love to do good*. Particular acts of justice, mercy and charity may be done, and yet not from a principle of love to righteousness, mercy and charity themselves, but for ostentation-sake, or for some other selfish end, and then we cannot say that the Men that do them, will be any whit the more valued, or esteemed by God, upon account of those acts. *St. Paul* supposeth it possible for Men to give all their Goods to feed the Poor, and

and yet to have no charity, and their Bodies to be burned, and yet to have no true Principle of love to the truth, or cause for which they suffer: Or upon supposition, that the one could be done, or the other suffered, without proceeding from a good habit and temper of mind, of true love and good will, yet all this would profit them nothing, 1 Cor. 13. And as God does not value Men meerly for what good acts they do, but according to the frame of mind by which they do them, as from what principle or motive, and for what end; so neither does he value them for what they have, be it knowledge or skill in one thing or other, or worldly wealth, or interest and honour among Men, but according to the temper of their minds, inclining them to use these to worthy ends and purposes. *Though I had the tongues of Men and of Angels, and had the gift of prophetic and understood all mysteries, and had all faith, so that I could remove mountains, and had not charity,* (inclining and disposing me
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to use these for the good of others) *I were nothing*, 1 Cor. 13. This *St. Paul* wrote to those who valued themselves by those gifts wherein they excell'd others as they thought. Nor does God esteem of Men the more for their external spiritual priviledges, their being of the Church, their enjoying the Ordinances there administred, though never so purely and powerfully, further than they are careful to improve them to the bettering of their minds, and regulating their wills and affections, and the better government of their lives, but will deal worse with them, than with those that never enjoyed them, in case they do not make that use of them, but think themselves in a good condition, only because they have them.

Now since Almighty God does not value Men, meerly by what they do, or what they have, but according to the frame and temper of mind wherewith they do the one, and use the other; no wise Man will count it safe for him to value himself otherwise, than

than as God values him. And if he does thus value himself, but according to the temper and disposition of his mind and spirit, wherewith he performs every duty, and useth all his attainments, he cannot lightly but make a very humble and modest estimate of himself, by all he does, and all he has. And the reason is, because he will find so many flaws and defects in the manner of doing his duty, in reference to that inward purity and sincerity of mind, in which every duty ought to be performed, that he will find in himself abundant more cause of being humble under the sense of his defects, than to be lifted up with a good opinion of his attainments and performances.

SeCt. 7. The sense and frequent consideration of the unsutable returns we have made to God and our Lord Jesus Christ, for all the compassion, mercy, love and kindness which they have shew'd us, tends greatly to kill pride, and to beget humility of mind. When we cannot tell what

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God and our Saviour could have done more for us, which they have not done to overcome our ill nature, and to gain our love, and to make us freely willing to please them in every thing : How can it be, but that shame should cover our faces, our thoughts descend, and minds lie low, and we our selves become vile in our own eyes, when we consider the many unkind and displeasing passages of our lives, towards our good and blessed God and Saviour, which the best of us stand guilty of. When we call our selves to account, and charge our memories with the many untoward, unbecoming and ungrateful motions of our Souls and actions of our lives, will not our hearts smite us, and our consciences prompt us to say to our selves, as *Moses* sometime said to the Children of *Israel*, *O foolish people and unwise, do we thus requite the Lord!* Has the blessed God not only forborn us, but been seeking our good, and doing us good also, all the while we were unmindful of him, and unsensible of the design of grace
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and love he had upon us? Has not the Father given his only Son to lead a sorrowful life, and to suffer a shameful and painful death for us, and has not his Son been as willing to undergo it, to redeem us from the curse that lay upon us! Has he not by his Word and Spirit, and by other methods of his grace, been long striving with our unteachable minds, and untractable wills, to draw us out of the broad way, that leads to destruction, and to put us into a capacity once more, of being as happy as Heaven can make us? Has he not protected us from many calamities, which we have deserved, and others have suffered, and delivered us out of many other, into which we had fallen? Have we not been maintained by his Goodness and Bounty all our days? And can we seriously think of these things, and yet have any great opinion of our selves, when after all this, our hearts are in a great measure dull and flat within us, instead of being transported, and all in a flame of love and zeal? And when we consi-

der how weak and listless, and defective our endeavours have been, to do those things, in which our God delights: When, I say, we consider such things as these, it is not likely that any proud thoughts, or high conceits of our selves, can appear or show themselves among such thoughts as these. And yet these are such things as set themselves before our minds every day, if we will but look upon them.

Sect. 8. The frequent consideration of the loveliness of that example, which our blessed Saviour hath left his Disciples, both in the excellent temper of his Mind and Spirit, and the innocency and holiness of his life, in the piety of his behaviour, in reference to God his Father, and in the usefulness and profitableness of it, in reference unto Men, will lay the minds of such low, as do truly desire to approve themselves his Disciples indeed, when they find in themselves how exceeding short they fall, in imitating their great pattern

tern and example. When they compare his devotion of Soul with their own, his humility and charity with theirs, his meekness, gentleness and patience, with what of that they find in themselves, his zeal to honour God, and to do good to Men, both as to Soul and Body, with what of that kind they can upon impartial examination discern in themselves ; his heavenly mindedness, and low esteem of worldly wealth and glory, his contentation under the hard, and difficult, and afflictive circumstances of his life, and the entireness of the resignation of himself, to the will and pleasure of God, with what of this nature they can find in themselves : I say, when such comparison is made, though by the very best of his Disciples, they will find in themselves so much of unlikeness to him, in these and the like, as will make them ashamed of themselves, and which will suppress the rising of any proud thoughts in their minds, in the presence of such considerations, by which such comparison

is made. And the more they are in love with him for these perfections, and the more they desire to be like him, the more their Souls will be humbled within them, when they find how far short they fall of their pattern, with which they are so much taken. And the more spiritual any Man grows, the greater sense and more clear discerning he will have, of the beauty, excellency and loveliness of those things, wherein our Saviour is an example to us, and the stronger desire of growing more and more like him. And by how much the more spiritual he is, by so much the more, and by so much the sooner will he discover such defects in himself, which one less spiritual will have little or no sense of; and the sense of these will still keep him humble, and little in his own eyes. These lesser defects and surprisals in a Man of a refined spirit, will humble him as much or more, and lay him as low or lower in his own eyes, than those that were greater would do, while he was
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but of a lesser growth and stature in Christianity. The spiritual *sense* in such a Man, is *more quick* in tasting and discerning both good and evil, and in discerning those degrees of spirituality he longs after, but cannot yet attain, and likewise of those infirmities and defects which hinder him from them: and this sense still sets him the more out of danger, of being puffed up with Pride, or self-conceit-
edness.

Sect. 9. *A due sense of our dependance upon Almighty God, and his free grace and bounty, for all we have, or hope to have, is of great use, to keep our minds in an humble posture.* In reference to things pertaining to our Souls, both present, and for the future, we may truly say with St. Paul; *by the grace of God I am what I am: All our sufficiency is of God: that it is God that worketh in us both to will and to do of his own good pleasure: that we are kept by the power of God, through faith unto salvation, and the like.* Considering all

which, though we may and ought to be glad in the Lord, because of his goodness and bounty to us, yet since what we have from God in this kind, is not upon account of any merit of ours, there is no foundation for glorying in our selves. *What hast thou, saith the Apostle, which thou hast not received? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?* 1 Cor. 4. 7. Although God does not ordinarily confer Spiritual gifts and graces, without our endeavours in the use of his appointed means; yet since God was under no obligation from Men, to vouchsafe us those means, nor to incline us to make use of them, nor to assist us in the use of them, nor to succeed our use of them to the obtaining his spiritual benefits, without all which we cannot have them, thence it comes to pass that all occasion of priding our selves in any attainments, is quite cut off from us, and that we cannot say we have any thing, which we have not received of God's meer grace and bounty, without any desert
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of ours. Besides, whatever we have received of free gift, is not thereupon so ours, or in our keeping, but that we are in danger of losing it, and of falling from those happy circumstances, in which the goodness of God has plac'd us, if we do not carry our selves humbly and soberly under them, not exalting our selves in our own minds, against those that are in a worse condition, but pitying them in theirs. *Boast not thy self against the branches: because of unbelief they were broken off, and thou standest by faith, be not high-minded but fear,* Rom. 11. 18, 20. And he, in the Parable, had his Talent taken away from him, after it had been given him, for not making a good and sober use of it. The consideration of all which, tends to keep us humble in that condition, and under those circumstances, that are most pleasing to us.

And as a due sense of our dependent state, in reference to things spiritual, is a good means to keep us humble, so it is in reference to things secular,

secular, such as health, wealth, honour, and reputation, success in affairs, and the like. The way for Men not to be puffed up, and to pride themselves in these, is to be under a continual sense, that these things are not in their own power, but depend upon the disposal of the Divine Providence. It is the voice of humility, to say with the Prophet, *O Lord, I know that the way of Man is not in himself; it is not in man that walketh to direct his steps*, Jer. 10. 23. and with David, *my times, O Lord, are in thine hand*, Psal. 31. 15. Whereas for any to say, *to day or to morrow we will go into such a City and continue there a Year, and buy and sell and get gain*, without minding the interest of Divine Providence in the case, is but *arrogant boasting* of that which is out of their power, in the sense of Saint James, Chap. 4. 13. And the truth is, the more Men are void of the sense, that all their honour, wealth and riches, and the prosperity and success of their affairs, depends upon the favour of Divine Providence, the more will their

their hearts be lifted up with them. When the Prince of *Tyrus* said in his heart, *by my great wisdom, and by my traffick I have increased my riches*, then it was that his heart was lifted up, because of his riches, *Ezek. 28. 5.* *Moses* premonished *Israel* of their danger of having their hearts unduly lifted up, when they should come to be in a prosperous condition, if they did not preserve in their minds, a sense of how much it did depend upon God, and the favour of his Providence towards them, to be in such a condition, *Deut. 8.* *Beware lest when thy Herds and thy Flocks, thy Silver and thy Gold, and all that thou hast is multiplied, lest then thy heart be lifted up and thou forget the Lord thy God, and say in thine heart, my power and the might of my hand hath gotten me this wealth.* And he prescribed them this Remedy against such Pride, and as a means to keep them humble: *But thou shalt remember the Lord thy God, that it is he that giveth thee power to get wealth.* So that a strong sense we see, that we and all
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our concerns for Soul and Body, for this World, and that which is to come, are in the hands of God, and shall be disposed of by the Wisdom of his Providence, and that always for good, to those that are humble and good, does conduce very much to lowliness of heart, and modesty of mind. And it does so more especially, when it is joyned with a sense of our own weakness and frailty, and how unable we should be to manage so many and great affairs, which in some sort lye upon our hands and care, if left wholly to our selves, and how impossible it would be for us to wrestle with, and overcome at last all that opposition we meet with, from those busie and potent enemies of ours, the World, the Flesh, and the Devil. The sense of this, and of the place where our help lies, will make us have little list to arrogate much to our selves, or to glory or boast of our own power or performances, but to cast down our selves before the mighty God, and to glory only in him, and in his saving aid.

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Sect. 10. Another thing, which tends to make Men humble, and to keep them so, is, their remembring and considering the great account that they will be called to, how they have used and improved those several Talents intrusted with them, and the means and opportunities they have had of being good, and doing good. For, as those that have abused what of that they have received more than others, by perverting the same, to the breeding and nourishing Pride in themselves, to the exalting themselves in their own conceits above others, instead of designing the good of others, by a due use thereof, will not be able to stand in the Judgment, nor to hold up their heads in the Presence of their Judge; so neither can proud and self-exalting thoughts be able to abide in the mind, when that judgment is but in a lively manner represented to a Man's self by his own thoughts. For when Men consider, that to what degree they have received more than others, to that degree more will be required of them:

them: and when they consider likewise, that the counsels of their hearts will be brought into judgment, as well as their words and actions, as out of what principle, and for what end and design, they have done what they now do, as whether to approve themselves to God, and to answer his expectation, or only, or chiefly, to gain approbation and honour from Men: I say, while Men are under the influence of such thoughts as these, they will be in no great danger, of being vainly lifted up in their own minds, with a sense of their having received more Talents than others, whether of goods of the mind, or goods of fortune. The very thought of our last and great account to God, and the issue of that great days tryal, is enough to bring down all the loftiness of any Man, while he is under it, and to lay him low.

Sect. 11. Add unto all the rest, prayer unto Almighty God, as a fit and proper means to obtain more and more humility:

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Every good and perfect gift (of which number humility is one) comes down from God the Father of Lights, and from him we must have it, if we have it at all. And we have no reason to expect it from him, without seeking to him for it. The tenour of the promise is, *Ask and you shall have, seek and you shall find.* And St. James saith, *Ye have not because you ask not: if any man lack wisdom let him ask it of God who giveth to all men liberally, and it shall be given him;* and there is as much reason, to expect humility from God, upon these terms, as there is to expect wisdom. For we are sure, that to ask humility, and to be qualified with it, is fully agreeable to God's will. And St. John saith, *This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.* But then we must be careful to ask according to his will, in the manner of seeking, as well as in the matter. We must seek it as Men seek what their heart is fully set upon, and are restless till they obtain, we must seek it without
ceasing,

ceasing, and with great longing after it. *Ye shall seek me and find me when ye shall search for me with all your heart,* saith God, *Jer. 29. 13.* And then we must seek this grace of humility from God, as we beg our daily bread of him in the Lord's Prayer, by joyning therewith our own endeavours in the use of means. For otherwise we can no more expect humility from God, meerly upon our asking, without the use of such other means as are in our power, than we can expect our daily bread, upon the account of our asking it, without using the means of obtaining it, which God hath put in our power. And among other means, a frequent meditation, and consideration of those several things, I have before mentioned, and such other of like tendency, as you can think on, would not be neglected.

But the tendency of this direction is, that in our seeking humility, we do not rest in the use of any other means, without the use of this, though as I have show'd, we must not rest in this
neither,

neither, without the use of the other. For we cannot say, that any means, which we can use, are sufficient of themselves to plant this grace of humility in us, without the blessing of God upon them, to prosper them to that end, and the efficacious operation of the spirit of God upon the mind, by them. For such a thing as this, is always supposed, when we beg God's blessing upon the means, we make use of, for the procuring of such things, as we would have. There is something more that is necessary; to the conveying of grace into the Soul, and for the increasing of it, than God has put into the means abstractly considered, and that is it we seek of God by prayer to him, even then, when we use other the most likely means we can, for the procuring of what we would have. *Though Paul may plant and Apollos water, yet it is God that giveth the increase.* And besides this, the drawing our minds seriously and frequently to think on those things which have a tendency in them when

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duly thought on, to work humility in us, depends very much upon the Spirit of God, who works upon our Souls by our thoughts, as I shew'd at the beginning of this Chapter. And therefore *David* prays to God to *unite his heart to fear him* in one place, and that he would *keep a good thing for ever in the imagination of the thoughts of the heart of his people, and prepare their heart unto him*; in another, *Psal. 86. 11.*

1 Chro. 29. 18. The inspiring the mind with good thoughts, is one way of the Spirits operation, as the working of lasting impressions upon the Soul by them is another. *Thanks be to God which put the same earnest care into the heart of Titus for you, 2 Cor. 8. 16.* So that we see there is great reason for this application of our selves to God by prayer for humility, when we have done the best we can for the obtaining of it by other means: and there is as great reason to promise our selves success in the use of this, if we do not neglect the other.

Sect. 12. In the last place for direction, when ever we find our selves tempted to Pride, upon any account whatsoever, or when ever we find any thoughts to arise in our minds, which tend unduly to lift us up in our own conceit, then let us instantly have recourse in our minds, unto some of those considerations, which are of an humbling nature, and which as truly tend to suppress and keep down proud thoughts, when they begin to put forth, as Water does to quench a fire, when cast upon it in its beginning, and before it has got an head: For such considerations are the instruments, in the use of which, by the mind, Men learn to be humble, as they do their several Trades and Arts, by the use of such Tools, about such matter, as are proper for such a purpose. Habitual humility is learned, by a customary practice of humility in particular Acts, as occasion does occur. And when Men do really endeavour to act a Christian part in humility, as well as they can, though

not so well as they would, they will certainly grow more and more perfect in it: and then, and in this way they may expect, and will certainly obtain an answer of those Prayers, which they put up to God for it. Almighty God delights to assist those most, that most endeavour to practise what they pray for. But when we pray, and pray to God, from time to time, to make us humble, or for any other grace, and yet do not increase and grow therein, I do believe the principal, if not the only reason, is, for that we do not in good earnest set about the exercise and practice of it, according to what we are able to do.

C H A P. VI.

Of the Arguments and Motives perswading to the pursuit and practice of this grace of Humility.

Sect. I. **B**T Humility Men become of the number of God's favourites and objects of his special respect: and that's enough to recommend it to us, as a thing altogether desirable. It is counted a great happiness for Men to be the favourites of wise and potent Princes, who have both power and will to prefer them. What is it then to be the Men of special account and respect in the eyes of the great God of Heaven and Earth, in whom nothing is wanting to prefer them, even beyond their hearts desire? and yet this doth humility prefer Men unto, *Psal. 138. 6. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.* The infinite distance
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between God and Men in respect of their Nature and Beings, will not we see, keep God at a distance in his favour and affection from them, if they are humble. Though they have mean thoughts of themselves, yet God has a high esteem of them: *A meek and quiet spirit, are in the sight of God, things of great price*, as St. Peter notes, 1 Pet. 3. 4. Of like import is that in another of the Prophets: *Thus saith the Lord, the Heaven is my Throne and the Earth is my Foot-stool: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word*, Isa. 66. 1, 2. The mentioning the Majestick greatness of God, by way of Preface to those words, *but to this man will I look, &c.* serves to set off the very Great value which God has for humble Men of contrite hearts, and that stand in awe of his Word. Tho' they be poor in their own eyes, and in the eyes of others, and though God be so great as to have Heaven for his Throne, and the Earth for his Foot-stool, yet he would have them and all
Men

Men know, that his eye in special is upon them as a pleasing object, and as such for whom he does and will concern himself, as having them under his eye and care: for that seems to be the import of that phrase, *To this Man will I look.* *He withdraweth not his eyes from the righteous,* saith Elihu, *Job 36. 7.* It was said of the Land of promise, that it was a *Land which the Lord cared for, and that the eyes of the Lord were always upon it from the beginning of the Year to the end of the Year,* *Dent. 11.* God's watchful and favourable providence, stood always charged with it, as it were. And this saying of God, *Unto this Man will I look,* signifies no less, as we may well think. Yet again, in *Isa. 57. 15.* the Lord speaketh on this wise: *Thus saith the high and the lofty one, he that inhabiteth eternity, whose Name is holy, I dwell in the high and holy place, with him also that is of an humble spirit.* And why doth God still mention his own height in Majesty, Glory and Greatness, when he would declare his own liking of

humble Men, but thereby the better to set off the greatness of that respect and esteem he has for them. For whereas he knows proud Men only afar off, though they be never so great, yet he will dwell with humble Men, though they be never so poor and mean, and notwithstanding he is the high and lofty one, as I have said; which argues the very great respect he bears to them: He would have them to know, that though they are mean in their own eyes, that yet therefore they are great in his, and as a token of it, he will come and dwell with them, though otherwise his dwelling is in the high and holy Place.

Seēt. 2. The humble of all other are those whom God will teach. He will guide them in the way in which they should go, and direct them in all the great affairs of their Souls, that they may never erre dangerously either in judgment or practice. The meek he will guide in judgment; the meek will he teach his way, so singeth the Psalmist,
Psal.

Psal. 25. 9. God will guide them in judgment, he will assist them to understand aright, what to chuse and what to refuse ; and he will teach them in the way, by assisting them to will and to do aright in point of practice. And therefore well might *Solomon* say, as he does, *with the lowly is wisdom, Prov. 11. 2.* And the wisdom of the prudent is to understand his way, as he says in another place.

Humility makes Men teachable, and that may very well be a reason why the Lord delighteth to teach such. Pride on the contrary makes them unteachable. Proud Men are wise in their own conceit : they are apt to think they know enough, when yet they know nothing as they ought to know ; and that very conceitedness makes them unteachable, careless to learn. *Seest thou a man wise in his own conceit, there is more hope of a fool than of him, Pro. 26. 12.* But humility makes Men sensible of their own weakness and poverty of mind, and that sense makes them willing diligently

gently to attend those means by which God is wont to communicate light and direction unto Men, for the safe conduct of their lives and actions. It is this sort of Men of all others, that do as it were *hear a voice behind them, saying, this is the way walk in it, when they turn to the right hand or to the left.*

And there is this further reason, why God will thus teach humble Men, rather than any other; because humility makes them desire knowledge not for ostentation, but for practice sake: they desire to know more, that they may do more and do better; and those are the Men whom God delighteth to make to know wisdom. Proud Men if they desire more knowledge, it is for ostentation sake, so saith Solomon; *A fool hath no delight in understanding, but that his heart may discover it self,* Prov. 18. 2. And the Holy God does not delight to minister fuel to that fire, to give knowledge unto Men to spend it upon their lust. But those who desire knowledge, not for ostentation,

tation, but for duty sake; that desire more light, that they may do more work, and more skill that they may do it better, as humble Men do, these shall be sure to be taught of God how to please him, and how to steer a right course to be made happy. *If any man will do his will, he shall know of the doctrine,* saith our Saviour, *John 7. 17.* *I understand more than the ancients, because I keep thy Precepts,* saith David, *Psal. 119. 100.* Doing is the right use of knowledge; *If ye know these things, happy are ye if ye do them,* said our Saviour: *and to him that hath, and useth it for the end for which it is given, to him more shall be given, and he shall have abundance,* according to the General Rule given by our Saviour. I deny not, but that Men of proud minds may acquire a far greater form of knowledge in the things of Religion, than many humble Men attain to: Nor do I deny, but that God may assist them in this acquisition for the sake of others, that they may receive benefit thereby. But then they want
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that *sense and savour* of Divine things, of plain truths in Religion, which Almighty God works in the minds of humble Men. By reason of which *sense*, their lesser degree of knowledge becomes far more useful to themselves in reference to practice, than a far greater degree of knowledge does in the other. St. Paul pray'd that the Christians might abound more and more *in knowledge and in all sense*, as it is in the Margin, *Phil. 1. 9.* It's one thing to have a knowledge of what is duty, and of what is necessary to salvation, swimming in the brain, and another to have a deep and an affecting sense and feeling thereof in their hearts, both of the necessity and goodness thereof, such as issues it self in a futable practice. A little knowledge with a great deal of this sense, will go much farther in the true practice of Christianity, than a great deal of formal and notional knowledge will do without this sense. And that's the reason why many but weak in knowledge, are far better and more practical

cal Christians, than many others, who yet far transcend them in knowledge. The things necessary to salvation are but few and very plain, and therefore easie to be understood and remembred by People, though but of weak capacities: the Doctrines necessary to salvation, *make wise the simple*. And when Almighty God is pleased to fix the mind and thoughts of such upon those few and plain things, so that they dwell much upon them and digest them, they come thereby to have such a sense and relish of their goodness, worth and usefulness to make them happy, as brings forth a far better fruit of good living, than abundance of more knowledge does in others which want that sense.

Now this *sense* we speak of, and *pride*, are hardly found lodging together in the same heart, but when ever God works that sense in a Man that has been a proud Person before, he first beats down and removes that pride, at least from being predominant. The different effect of the Gospel upon
Men

Men of proud minds, though more knowing, and upon those of a more humble temper, though simple and less learned, was very visible in the Scribes and Pharisees, compared with those who were more illiterate and less knowing. The great opinion which the one had of themselves and of their knowledge, made them unteachable under our Saviour's ministration: when the meaner sort, who were despised by them for their ignorance (*this people which know not the Law, say they of them*) being yet freer from pride, received his doctrine. His Father, as our Saviour says, *hid those things from those wise and prudent ones, which yet he revealed unto babes*; such has had more of humility, though less of knowledge: *Mat. 11. 25.* which is another full proof, that humility qualifies Men for God's teaching, and makes them more capable of the best wisdom: and that's argument sufficient to perswade any Man, that cannot abide to be a fool, to prize humility.

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Sect.

A Discourse of Humility. 159

Sect. 3. *Almighty God will support the humble under, & strengthen them against those abuses from bad men, to which their humility may expose them.* Humble Men that have but mean and low thoughts of themselves, are not forward to set out themselves among Men, as others are. And upon that very account, ill natured Men will be apt to despise, neglect and slight them the more: for that's an objection in the minds of Men, against that which we call humility: for say they, if a Man does not value himself, others will not value him neither. *I am small and despised*, saith the Psalmist: Indeed therefore despised because small, *Psal. 119. 141.* And again, *I am a worm and no man*, (and what follows upon it?) *a reproach of men and despised of the people*, *Psal. 22. 6.* Our Saviour was an eminent instance of this, in his humble appearance and deportment in the World, for *he made himself of no reputation*, but took on him the form of a Servant, as the Apostle notes, *Phil. 2. 7.* and he himself said, *I am among*

mong you as one that serveth, Luk. 22. 27. And what followed upon this among bad Men, but that which the Prophet expresseth thus; he was despised and we esteemed him not, Isa. 53. 3.

And whereto tends all this, if such Men should not be much supported and upheld by God, but to wound the heart and to sink the spirit? And therefore we have good Men that have felt it, complaining thus: *The proud have had me greatly in derision, Psal. 119. 51. Reproach hath broken my heart, I am full of heaviness, Psal. 69. 20. Our Soul is filled exceedingly with contempt, with the contempt of the proud, Psal. 123. I am poor and needy, and my heart is wounded within me, Psal. 109. 22.* This being sometimes the case of Men humble and of contrite hearts; the good and blessed God, to shew the tender regard he hath to such, hath declared his resolution to support and encourage them, and to keep up their hearts from sinking, and to comfort and revive their drooping Spirits, *Isa.*

57. 15. *Thus saith the high and lofty one, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* For I look upon these words, as here brought in, for the encouragement and support of those that humbled themselves to walk with their God in faithfulness, in a time when the generality of the *Jews* became greatly degenerate, by which the humble exposed themselves to be despised, contemned and derided by bad Men, as we may gather from *Ver.* 4. where it's said, *Against whom do ye sport your selves? against whom make ye a wide mouth, and draw out the tongue?* And when good Mens hearts are wounded within them, for the sins of those among whom they live, and for their cruel mockings (as the Apostle's phrase is) Almighty God is wont to bind up and to heal such wounds: *Psal.* 147. 3. *He healeth the broken in heart, and bindeth up their wounds. The*

Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, to comfort all that mourn, Isa. 61. 1, 2. And the consolations of God are not small in the eyes of humble and good Men, whose chief desire and aim is to be approved of God. For when they can be well persuaded in their own minds that they have gained that, it will weigh down and quite over-balance all the despising reproach and derision of Men. And they can (after they have taken down God's cordials) patiently wait for the time and season of his performing such promises as that; *Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my name sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. 66. 5.*

SECT. 4. Another benefit of Humility, which makes it desirable, is, it procures quietude, rest and peace unto the Soul.
 This is the Motive used by our Saviour
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our to perswade his Disciples to learn of him to be humble and meek. *Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls, Mat. 11. 29.* Pride, which is its contrary, is the great disturber of the soul, fills it full of commotions and tumults, causeth one storm after another to arise, blows up boisterous and turbulent passions of discontent, anger and fury. Hence wrath is called *proud wrath* by Solomon, from the root out of which it grows, *Prov. 21. 24.* Every little disappointment, every cross providence, every imaginary neglect from others, is enough to put a proud Man out of humour, and to give disturbance to his mind. And if so, he can have little rest in his mind, considering how full this World is of disappointments and interruptions unto Men: for he that walks through the World, walks through a croud of these, and will be justled by one or other of them ever and anon. Pride heats the mind and so prepares it for fiery passions, that every little provocation will kindle

and inflame it, as a small spark when it falls upon tinder or Gun-powder. But humility keeps the spirit so cool, that it is not apt to take fire, though a provocation does fall upon it. *Solomon* says, a Man of understanding is of a *cool spirit*, or of an *excellent spirit*; for the same word it seems signifies both, *Prov. 17. 27.* And he is of an excellent spirit, because of a cool spirit, for that defends and preserves such a Man from a great deal of trouble, perturbation and vexation, which a proud fiery spirit exposes a Man unto. Humility calms the passions, and keeps the face of the Soul smooth, as the face of the Waters are in a calm. Meekness and quietness go together, and keep company in the same spirit, and are so coupled by the Apostle, *1 Pet. 3. 4.* *A meek and a quiet spirit; which is in the sight of God of great price,* saith he. And if it be in the sight of God of great price, in respect of the nature of it, well may it be in the sight of us of great price also, in respect of the benefit that comes by it, ease
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and rest and quietness to the mind.

Sect. 5. *Humility, lowliness and meekness entitle Men to God's special care and protection in evil times, times of publick and common calamity.* It does entitle them to it, so far at least, as that they are far more likely to be secured than other Men. Not but that the best of Men, in a general Calamity, may share in it more or less, yea in extraordinary cases may fall with the rest. *Behold I will kindle a fire in thee, and it shall devour every green Tree in thee and every drie,* saith God by his Prophet. And again, *I will draw forth my Sword out of its sheath, and will cut off from thee the righteous and the wicked.* But the meaning then of the aforesaid proposition, is, that the providence of God will ordinarily, and for the most part so distinguish between meek and humble Men and others, in publick judgments, as that they shall be more favourably dealt with than other Men, *Job 22. 29. When men are cast down, then thou shalt say there is lifting up, and he shall save*

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save the humble person. And again, Zeph. 2. 3. Seek ye the Lord all ye meek of the Earth, seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. And they are said to be hid, when God's providence does so interpose it self on their behalf one way or other, that they are as secure from the main stroke of a common Judgment, as if it could not find them out. Thus Psal. 31. 20. Thou shalt hide them in the secret of thy presence from the pride of men, thou shalt keep them secretly in a Pavilion from the strife of tongues. Thou art my hiding place, thou shalt preserve me from trouble, Psal. 32. 7. Thus God commanded a distinguishing Mark to be set on the humble Men, that mourned for the abominations of the times, when judgment was to be executed on the rest, Ezek. 9. 4. Thus again, in Revel. 7. 3. it was given in charge to the four Angels, to whom it was given to hurt the Earth and the Sea, not to do it until the Servants of God were first sealed in their Fore-heads, as a token of exemption.

emption. Sometimes God moves the hearts of their Enemies to treat them favourably, as he promised the Prophet *Jeremy*, they should do him, and the remnant that were faithful with him, *Jer. 15. 11.* *The Lord said, verily it shall be well with thy remnant, verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction.* And accordingly the Psalmist observes God's dealing with his People, saying, *He made them to be pitied of all those that carried them Captives,* *Psal. 106. 46.* And by this act of his merciful providence among the rest, God, I suppose, was a Sanctuary to his People, when carried out of their own Land, *Ezek. 11. 16.* *Thus saith the Lord God, although I have cast them far off among the Heathen, and although I have scattered them among the Countreys, yet will I be to them as a little Sanctuary in the Countreys where they shall come.* Eminent instances of this we have recorded touching the preferment of *Daniel, Nehemiah, Mordicai,* and others.

There are many other Scriptures which do attest to this truth, that God's providence is specially concern'd for the preservation or deliverance of the humble and meek, more than for others. *The Lord lifteth up the meek; he casteth the wicked down to the ground,* Psal. 147. 6. *He will beautifie the meek with salvation,* Psal. 149. 4. *When God arose to judgment to save all the meek of the Earth,* Psal. 76. 9.

And as humility is so acceptable to God as we see, to obtain this distinguishing favour from him; so is it in its own nature apt to obtain more favour in the eyes of Men, though otherwise enemies, than others in many cases find. For humility making Men as it does, innocent and harmless, and free from giving provocation, it qualifies and prepares them for pity and favour in the eyes of Men otherwise bad. *Who is he that will harm you, if ye be followers of that which is good?* 1 Pet. 3. 13. But though this humble, innocent and harmless behaviour in Men, has a natural tendency in it to procure them
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favour even with bad Men, yet this is not all from which so good an effect does proceed, but this temper and deportment is so pleasing unto God, as that for their sakes, *he restrains* the ill nature of Men from venting it self against such innocent and harmless Men as otherwise it would do; by reason whereof they many times enjoy fair quarter with them. This Solomon observed, and therefore says, *when a man's ways please the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7. And this is another motive to Humility.

SECT. 6. *Our blessed Saviour hath pronounced the meek to be blessed upon this account, that they shall inherit the earth, which is another motive to it*, Mat. 5. 5. Now Men by meekness may be said to come to inherit the Earth more than Men of contrary passions, in several respects.

1. As their Meekness tends to prolong their life, and to preserve their health, to enjoy earthly blessings longer

er than other Men of contrary passions generally do. And this it does, first, in a way of natural causality. For meekness causeth or procureth health, and so long life, by moderating the contrary passions of anger, wrath and rage, which fire the spirits and inflame the blood, and become destructive of that health, without which all other earthly blessings will signifie very little. What *Solomon* says, of the fear of the Lord, or Religion in general, as that *it shall be health to the Navel and marrow to the bones*, Prov. 3. 8. is true especially of Meekness: for it keeps the passions cool and calm, and in an even and equal temper; and that is preservative of a healthy constitution. For as *envy is rottenness to the bones*, so *a sound heart is the life of the flesh*, saith *Solomon*, Prov. 14. 30. Secondly, Meekness preserves the earthly blessings of health and long life, by withholding Men from those broils and quarrels which many times impair health and shorten life, into which Men are betray'd by the contrary passions of pride,

pride, anger and desire of revenge. *A Man of great wrath shall suffer punishment, saith the wise Man, Pro.19 19.*

2. As Meekness and Humility tend to preserve health and to prolong life, so they tend to procure and preserve the comforts and conveniencies of humane life.

First, They tend to secure them in the possession of them. For these virtues of Humility and Meekness, do strongly incline Men to be submissive and obedient in all lawful things, to the Government both Civil and Ecclesiastical, under which they live, and by this means they enjoy the benefit of such Government, by having their Lives, Liberties, Properties, peace and safety secured thereby. Whereas Men many times by contrary passions of pride, headiness, self-will'dness and conceitedness, are betray'd into such words or actions, as do expose them to the lash of the Law in the forfeiture of its protection in the enjoyment of the foresaid Priviledges.

Secondly,

Secondly, Humility and Meekness tend to procure Men fair and friendly correspondence and agreement with neighbours and acquaintance, and those with whom they have to do: And by this their Lives are made peaceable and pleasant to them. Humility and Meekness make Men innocent and harmless, they keep them from affronting any, from slighting or despising any, from giving any manner of provocation to any, either by word or deed. And this procures them good will, love and respect among their Neighbours, and all good offices of friendship. And this gives pleasure and delight to a Man, and makes his life very comfortable. And this seems to be pointed at in special, in *Psalm 37. 11.* to which our Saviour seems to refer, when he says the meek shall inherit the earth. *The meek shall inherit the earth; and shall delight themselves in the abundance of peace,* saith the Psalmist there. And hereto agrees that of St. Peter, *1 Pet. 3. 10. He that will love life and see good days, let him refrain*

refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good, let him seek peace and ensue it: and who is he that will harm you, if ye be followers of that which is good. Now a Man's Humility and Meekness, encline him to those very things here directed to, in order to the obtaining of long life, and seeing good days.

Thirdly, In this promise of our Saviour, the Meek shall inherit the earth, may, and doubtless is comprehended, and that especially, that real good and substantial benefit and satisfaction, which GOD designs good Men by earthly blessings. By the Meek's inheriting the Earth here promised by our Saviour, it is not necessary to understand their having rich and plentiful Estates, for I do not know any other promise in the New Testament, that will agree to such a sense. But that which I rather understand thereby, among other things, is all that real and substantial benefit which earthly blessings are able to afford unto Men:
and

and this is promised to the Meek, when it's promised that they shall inherit the Earth. Now all that earthly blessings are able to afford unto Men, is the *satisfaction* of Humane nature in reference to the preservation of life and health, and in reference to those decencies of life which are futable to that condition, in which the providence of God hath placed every Man in this World. This is all they can do for them which have the most of them, even then when the blessing of God goes along with them, without which they cannot do so much. Those then to whom God gives so much, or so many of these earthly blessings, as do minister *content and satisfaction* to them, to these he gives to *inherit the earth*; for they that have that, have all that earthly things can yield to any Man whatsoever. So that when our Saviour says the meek shall inherit the Earth, I cannot conceive that his meaning is, that they shall have more of the Earth than other Men; more of worldly wealth, larger Revenues, richer

richer fare, more costly array, more sumptuous Houses, richer furniture, and greater attendance, and the like. For since our Saviour, and his Apostles have laboured in their Doctrine to take Christians off from coveting much of the World, and from minding earthly things, as indeed they have; to put them then in expectation of having a greater share in them than other Men, would not well consist with the constant tenour of their other doctrine. Wherefore I rather think that our Saviour by assuring the meek, that they shall inherit the earth, means, that they shall have *a better enjoyment* of earthly blessings than other Men; more content and satisfaction in what they have, though it be less, than proud Men have, though they have more. And if they have this, they have more of the Earth in the *spirit and quintessence* of earthly things than others, though they may have more in the grosser body and bulk of matter.

Our Saviour hath said, *there is no*
man

*man hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution, Mark 10. 29, 30. And by saying this, he hath given us to understand, that there is another and better way of enjoying earthly blessings abundantly, than by enjoying abundance of them in kind. For our Saviour did not mean, that they should in that case enjoy an hundred-fold more of those things in kind; but as much satisfaction and content of mind, as if they had had an hundred-fold more in kind. And thus St. Paul could say concerning himself and his fellow-sufferers; that they were, as having nothing, and yet possessing all things, 2 Cor. 6. 10. He could say, I have all, and abound and am full, Phil. 4. 18. when yet that which gave him occasion to say so, was but a present supply which the *Philippians* had sent him. Though they were fed by the providence of
God*

God but from hand to mouth, yet they had more solid satisfaction therein, by reason of that invisible blessing that did accompany that little they had, than a hundred fold more would have yielded without it. He that could make five Barly-Loaves and two Fishes to feed and satisfy Thousands, can easily make a very small pittance of earthly goods; yield abundant more satisfaction to some, than a great abundance of them will do to others.

The reason why the *little* which a righteous Man hath, is *better than the revenues of many wicked*, as David saith it is, (*Psal. 37. 16.*) is doubtless, because he hath more real content and true satisfaction in that little, than they have in all their great revenues. And for the same reason *Solomon* hath such Proverbs as these: *Better is a little with the fear of the Lord, than great treasure and trouble therewith*, Prov. 15. 16. *Better is a dry morsel and quietness therewith, than a house full of Sacrifices with strife*, Prov. 17. 1. And again,
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Better is a handful with quietness, than both the hands full with travel and vexation of spirit, Eccles. 4. 6.

Now there is a three-fold reason, why a less proportion of earthly enjoyments should yield more content and satisfaction to an humble and meek Man, than a much greater will do to a proud.

1. The one is the blessing of God upon the humble Man's enjoyments, above what is vouchsafed a bad Man with his, which makes them more yielding of such satisfaction as is proper to them, and more useful as to the end for which they serve: *Ye shall serve the Lord your God, and he shall bless thy Bread and thy Water, Exod. 23. 25.* And it is by his blessing that courser fare, yea, and when but more sparingly received, does sometimes nourish them better to whom God gives not better, than better diet does others, as we see by daily experience, besides the more extraordinary case of *Daniel* and his Companions, with their *pulse*, *Dan. 1. 15.* It is through
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this blessing of God, that *the meek eat and are satisfied*, as the Psalmist speaks, *Psal. 22. 26.* When yet that which God threatens in *Mica. 6. 14.* *Thou shalt eat and not be satisfied*, befalls others: *He grants others the things they desire, but yet sends leanness into their Souls, Psal. 106. 15.* He causeth his secret to be upon the Tabernacle of good men, as it was upon Job's, (*Job 29. 4.*) his secret and invisible providence to prosper their affairs, which is *that blessing of God that maketh rich, and addeth no sorrow with it*, of which Solomon speaks, *Prov. 10. 22.* When as *his curse is upon the house of the wicked*, so that things one way or other fall out untowardly to their vexation, *Prov. 3. 33.* *The curse of the Lord is in the house of the wicked, but he bleisseth the habitation of the just.*

2. This satisfaction which humble Men receive in *a little*, more than other Men do in *much*, proceeds from God's operation upon their minds, inclining and disposing their minds contentedly to comply and comport

with that pittance of outward blessings, which God in his providence does allot them. *Godliness seated in the heart is great gain in this respect among others, because it maketh a man content with those things which he hath,* 1 Tim. 6. 6. It is not in the power of abundance of worldly things of themselves to give content or satisfaction to the mind of him that hath them. *He that loveth silver, shall not be satisfied with silver, nor he that loveth abundance, with increase,* saith the wise Man, Eccles. 5. 10. *In the fulness of his sufficiency he may be in straits,* saith Zophar of a wicked Oppressor, Job 20. 22. But whenever Men are content and satisfied with what they have, it is of the gift of God in bringing the mind to it. *That a man take his portion and rejoyce in his labour, this is the gift of God; God answereth him in the joy of his heart,* saith Solomon, Eccles. 5. 19, 20. St. Paul saith, he had learned in what ever state he was, to be therewith content: he knew how to be abased, and how to abound, to be full and to be hungry,

hungry, to abound and to suffer need ;
but all this was through Christ strengthening him, Phil. 4. 12, 13.

3. Humility and Meekness do in their own nature qualifie Men for contentment with a little, if God gives them but little. It's true it qualifies them for a right use of much, if God please to give it them, as I shall show in the next motive : But otherwise, if God think fit to give them but little, their humility teaches them to be content with that little. And the reason is, because it is by this humility of theirs that their minds are proportioned to their estates and condition in the World. It is by the *lowliness of the mind*, as not set upon high things, that the mind is fited to a *low estate*, and condition. And it is the proportion that is between the mind of a Man, and the state and condition in which he is, out of which contentment and satisfaction grows. As on the other hand, it is the disproportion that is between the mind of a Man and his estate and condition, out of

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which discontent doth arise. If a Man have never so much of this World, yet if his mind be lifted up above what he has, and bent upon that *more* which he wants, he is restless and uneasie in his mind for want of that he cannot obtain, (as we see in *Ahab*, when *he was sick for Naboth's Vineyard*) and far from that content which a poor Man has, who by his humility has his mind levelled to his condition. But of this I have said more, *chap. 3. sect. 13.*

And truly if by means of humility and meekness, Men may upon all these accounts come to inherit the Earth more *emphatically*, than any proud men in the World can do, though they have never so much the advantage of them in outward estate, it is a very considerable motive to make us prize humility and meekness at a very high rate, and to labour diligently to get a good stock of these. Who would not be possess'd of such a treasure by which those that have but food and rayment, may live at a higher rate of contentment and satisfaction, than those that have

have never so great an affluence of wealth and honour in the World can do, if they have not with it meekness and humility.

Sect. 7. Humility qualifies men for a right use of prosperity, and so for prosperity it self. It is most certain that Almighty God does not envy good Men outward prosperity; he does not usually deny it them, but in order to their having somewhat that is better for them than that is. When prosperity will do them no hurt, nor hinder some better thing from them, the Lord then is so far from grutching them prosperity, that he takes pleasure both in their enjoyment of it, and to confer it upon them. *Let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant, Psal. 35. 27.* When at any time God's Church and People have by suffering been humbled; and by being made humble prepared for a more prosperous state; then he is wont to *rejoyce over them to do them good*, as the Scripture

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pture speaks, *Deut. 32. 41.* It is spoken, as if the Lord were glad when his People are capable of prosperity without suffering hurt by it, and that he rejoyces then to prosper them. The great reason why there is no more good Men great and wealthy in the World and full of all prosperity, is, because there are so few that are not made worse by it, either by being lifted up with pride, or by trusting in their wealth, or setting their hearts inordinately upon it, or otherwise abusing the same to excess, to the taking them off, or hindering them in their seeking the Kingdom of God and his righteousness. Our Saviour hath declared how hard a thing and difficult it is for a rich man to enter into the Kingdom of Heaven. And it being so, there is great reason to believe that when God does not make all good men rich, it is out of favour to them, lest by their being rich, their salvation should be put in the greater hazard. There is no question but that some good Men that are but poor and low
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in the World, are very apt to think, that if they were as rich and as great as any other Men, that they should not be the worse for it but the better, by doing the more good. But they should rather think with themselves, that God who knoweth the hearts of all Men, knows that they are not fit for it, nor would be able to bear such a condition without miscarrying and growing worse by it. *David* was an extraordinary good Man we know, and yet it should seem he suffered some diminution in his goodness by his extraordinary advancement in the World. It was the great commendation of *Jehosaphat*, that he *walked in the first ways of David his Father*, 2 Chro. 17. 3. By which it seems to be intimated, that those first ways of *David* while he was yet but newly advanced, were his best ways. *Hezekiah*, another extraordinary good Man, of whom it is said, *that he trusted in the Lord God of Israel so, that after him was none like him among all the Kings of Juda, nor any that were before him*; and yet

yet he was not able to bear his prosperous condition, without miscarrying under it for a time, to the drawing down of wrath upon himself and the Nation. For it is said of him, that *he was magnified in the sight of all Nations,* 2 Chro. 32. 23. But then in *ver. 25.* it's said, that his heart was lifted up, and that *therefore wrath was upon him, and upon Juda and Jerusalem.* In the business of the Embassadors of the Princes of Babylon, God left him to try him, that *he might know all that was in his heart,* *ver. 31.* He did not know how unable he was to withstand such a temptation to pride, as his great prosperity was, until his fall by it discovered it to him. And as for *Solomon*, how excellent a Person he was, and how great his declining was, by occasion of his great prosperity, we all know. These things considered (besides what our own observation may furnish us with) it may well reconcile the minds of good Men unto their condition, when but low in the World, as that which God knows to be better for them,

them, than to be in a higher rank would be. It is said in the Parable of the Talents, that to one was given five Talents, to another two, and to another one, *to every Man according to his several ability*, Mat. 25. 15. God we see, in distributing Talents whether of one kind or other, hath respect unto the *ability* of them unto whom they are committed, of managing them; and accordingly gives to one more, and to another less, according as they differ in ability to use them.

And wherefore have I said all this by way of digression, but the better to set off the excellent usefulness and desirableness of humility, when it shall appear that it is that through God that will secure Men from any gross abuse of a prosperous condition, when well rooted in the heart in any good proportion, and that nothing without that will do it, but Mens Tables otherwise will become a snare to them. Now that humility does qualifie Men for a right use of prosperity, I shall make out thus. It is said
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that God's humbling of his People in the Wilderness, by feeding them as it were from hand to mouth, was *that he might do them good in the latter end*, Deut. 8. 16. That is, at the end of that long chain of Providences which God used, first in bringing them out of *Egypt*, and then in conducting them through the Wilderness, and at the end settling them in the Land of *Canaan*, in the midst of great plenty. Almighty God prepared them for the enjoyment of great plenty and prosperity in the Land of *Canaan*, by keeping them low, and by that means humbling them in the Wilderness. He had said before in ver. 5. *Thou shalt consider in thine heart, that as a man chasteneth his Son, so the Lord thy God chasteneth thee, to wit, by humbling them and by causing them to hunger*, as ver. 3. The Lord their God nurtured and disciplined them, by humbling them in the Wilderness, that they might the better know how to use and enjoy the great plenty of *Canaan*, when they should come to possess it. Just as a
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Man prepares his Heir for a fair Inheritance, by humbling discipline in his youth. If then Almighty God did humble his People in the Wilderness (*i.e.* use a method of Providence to make them humble) for this very end that he might do them good in the latter end (*i.e.* that they might be more capable of being put into a more prosperous condition afterward, without hurt to themselves) Then we may well conclude from hence, that humility has an excellent tendency in it to make Men capable of enjoying prosperity, without hurt to themselves by abusing it.

And as it appears by Divine testimony, that humility qualifies Men for a due use of a prosperous condition, so it may be made further appear from the nature and reason of the thing itself. Humility as it causes Men to have low and modest thoughts of themselves and of their own worth, so it qualifies them for a right use and enjoyment of plenty and prosperity, and that in a double respect.

1. First,

1. First, It will preserve them from abusing their plenty to intemperance one way, and vain ostentation in another. Men that have no great opinion of themselves, will not make over-much of themselves; those who do not *over-value themselves*, will be in no great danger of *over-loving themselves*; they will not imploy their plenty in making provision for the flesh, to fulfil the lusts thereof. But as they are sober in mind, so they will content themselves with a sober use of things for the body. And then the humility of their minds will restrain them also from all excess for ostentation sake and vain glory, in reference to Apparel and all other pride of life, wherein lofty minds are wont to exceed. And it will make them to content themselves only with such decencies in all things, as are futable both to their rank and quality, and to the humility and sobriety of their minds. And by reason of all this sobriety which springs from humility, they will be at the greater liberty of falling
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ing in with opportunities of helping others, and of doing good to them, wherein one special part of the right use of a plentiful estate doth consist. Which brings me to the second thing.

2. Humility disposeth Men as to sobriety in respect of themselves, who are in plentiful and prosperous circumstances, so it does to acts of charity and friendship towards others. For one property of humility is to condescend to them of low degree, not in complement only, but in real service. It was a very great expression of our blessed Saviour's humility as well as charity, that he being so exceeding high as he was, yet stooped so low as he did, yea and emptied himself to relieve us. Yea the most high God is said to humble himself in beholding things in Heaven and on Earth; in concerning himself as he does for the welfare of those Beings in Heaven and Earth which are infinitely beneath him. Pride makes Men to despise and neglect the poor, but
humility

humility does the contrary, it inclineth them that have power and interest among Men, not to disdain to espouse the honest cause of a poor and mean Man, but to assist him, to plead his cause, and to defend him against his Oppressor. Humility will cause Superiors to stoop to mean offices of love towards their Inferiors, when there is just occasion; as our Saviour did, in washing his Disciples Feet, for an Example to his Followers. Now, if Humility does cause Men, in prosperous state, to be thus mindful of those, that are below them, and in worse circumstances, and to be ready to serve them in what they can, upon all fair occasions and convenient opportunities; then I am sure it causes Men to make a right use of their prosperous state.

And as Men, by means of humility, use their plenty and power, their interest and prosperity aright, so by thus using it aright as aforesaid, they take the likeliest course that can be, to have it continued to them by God. For,

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By humility and the fear of the Lord, are Riches and Honour and Life, saith the wise Man, Pro. 22. 4. It had usually so happened in his and common observation, else he would not have made a Proverb of it. When Job had recounted how he had used his prosperous state, he tells how he promised himself a continuance in it, thus: I delivered the poor that cryed, and him that had no helper: the blessing of him that was ready to perish came upon me, and I made the Widows heart to sing for joy: I put on righteousness, and it cloathed me: my judgment was a Robe and a Diadem. I was eyes to the blind, and feet was I to the lame: I was a father to the poor; and the cause which I knew not I searched out. I brake the jaws of the wicked, and pluckt the spoil out of his teeth: then I said, I shall die in my Nest, and multiply my days as the sand, Job 29. 12-18. He might well (as we see he did) promise himself a continuance in his prosperous state, while he thus used it. For it was not according to

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God's common method of proceeding, in that he gave so great an interruption to *Job's* prosperous condition, as he did for a time, (and but for a time) considering how well he behaved himself in it. But it was upon special reason that he did it, to set him up as a famous instance and example of patience and submission, and of the happy issue of his patient enduring and holding fast his integrity. And God's calling out humble Men to suffer persecution for the honour and confirmation of his truth, or otherwise to suffer upon some special design, we take to be exempt cases, when we suppose and say, that humility qualifies Men for a right use of a prosperous condition, and consequently for a prosperous condition it self.

Since then humility qualifies Men for a right use of a prosperous condition, and for that reason renders their continuance in such a condition (supposing them to be in it) the more likely ;

ly ; this also becomes a Motive to such, not inconsiderable, to use the best means and endeavours they can to become humble, and to abound in it.

SECT. 8. *Humility is the best way to that which is honour indeed, to honour of the best kind.* I do not mean that honour which consists in outward titles, but that which springs from the worthy qualification of the Person, and the value of his actions and deportment. As when they do worthy and becoming things for the sake of the goodness of them, and not to get a name and fame among Men : When the very manner of doing them shall convince Men, that they do not fish for praise and applause, but that what they do, they do out of love of doing worthily. And some such thing as this perhaps may be that which our Saviour means by the *honour that comes from God only*, in opposition to the Pharisaical Jews, seeking honour one of another, John 5. 44. For

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reputation among their Party, governed in what they did, and what they did forbear. Whereas good Men indeed had still respect to the worthiness of the things they did, that they might be such, as in the doing of which they might have approbation from God, whether they had any from Men or no. Now that humility is the best way to this best honour, we learn from what our Saviour hath asserted more than once, when he said, *he that humbleth himself shall be exalted*; as on the contrary, *he that exalteth himself shall be abased*, Mat. 23. 12. Luk. 14. 11. & 18. 14. And Solomon often asserts the same thing, saying, *before honour is humility*; as on the contrary, *Pride goeth before destruction, and a haughty spirit before a fall*, Pro. 15. 33. & 16. 18. & 18. 12. We have this saying in sundry places of Scripture; *God resisteth the proud, but giveth grace to the humble*, Pro. 3. 34. Jam. 4. 6. 1 Pet. 5. 5. Grace here, I conceive, is to be understood of that which is opposite to disgrace,

grace,

grace, as favour, respect and honour is in the eyes of Men. And to have a good name, favour and friendship with Men, especially such as are sober and wise, is so great a blessing, that great riches and abundance of Silver and Gold, is not to be compared to it, in the wise Man's judgment, *Pro.22.1.* *A good name is rather to be chosen than great riches, and loving favour, rather than silver and gold.* But as God gives grace to the humble, so on the contrary, he resisteth the proud, and crosseth them in their design. The design of a proud Man, is to be honoured and esteemed above other Men. But the more he seeks it, the farther he is from it, and comes to be less esteemed, for the sake of those ways and methods, by which he seeks honour among Men. *Solomon* says, *a Man's pride shall bring him low, but honour upholdeth the humble in spirit, Pro.29.23.* That by which a proud Man seeks to rise, and to have a great name in the World, that often-times God makes
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the occasion of his down-fall, as we see in *Haman*. God loves to resist and thwart Men, that would have honour, whether God will or no, and by such ways, as he never allow'd. *In the thing wherein they dealt proudly, he was above them*, by making that very thing their over-throw, *Exod. 18. 11.* But as a Man's pride brings him low, so honour upholdeth the humble in spirit: the favour and respect which his humility procureth him, supports and keeps him up, when proud Men fall. *When men are cast down, then thou shalt say there is lifting up; and he shall save the humble person, Job 22. 29.* Pride always tends to lay Men low in the minds of others, especially of all considering Men, though it's true their eminent and remarkable down-fall does not always follow in this World; but yet very often it does, that God may thereby caution others against pride and haughtiness. And when God intends to make their pride visible in their fall, as the cause of it, he
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many times forbears them long, until their haughtiness becomes very notorious and remarkable: and that is one of God's due times, to make the loftiness of Man to be bowed down, and the haughtiness of Men to be laid low: *their feet shall slide in due time*, Deut. 32.

On the other hand, humility always tends to exalt Men in the minds and good esteem of others, though an external visible exaltation does not always follow in this life, and yet sometimes it does, which gave occasion to the blessed Virgin, in her Song, to say, *He hath put down the mighty from their seat, and hath exalted the humble and meek.* God sometimes beautifies the meek with salvation, as when the righteous are delivered out of trouble, and the wicked come in their stead: when the wicked are a ransom for the righteous, and the transgressors for the upright, as sometimes they are, as Solomon hath observed, *Pro. 11. 8. & 21. 18.* When St. Peter exhorted the Christians to

humble themselves under the mighty hand of God, *that he might exalt them in due time*, (1 Pet. 5. 6.) It is not unlikely, but he might have an eye, in part, upon that great turn of providence, not then far off, when the Christians were preserved, and their Persecutors destroy'd, as at the time of the destruction of *Jerusalem*. It is true, the humility of every humble man is not rewarded with temporal deliverances, much less with exaltation to places of honour and dignity in the World. But then there is *a due time* in the next World, which is the most proper time of retribution, in which God will eminently exalt in glory every humble Soul, and they most that have been most humble; so saith our Saviour, *whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven*, Mat. 18. 4. And what greater motive can we have to endeavour to excel in humility than this?

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Sect. 9. The great example of humility and meekness that appeared in our blessed Saviour, is another great motive to all that would approve themselves to be his Disciples indeed, to endeavour to be herein as like him as they can. And so much the rather, because he has proposed himself to their imitation in this in special: *Learn of me, saith he, for I am meek and lowly in heart,* Mat. 11. 29. And although we can never act our part in humility as he has done in lessening himself upon a worthy design, as when *he was in the form of God, and thought it no robbery to be equal with him, he made himself of no reputation, took upon him the form of a servant, and became obedient unto death:* yet as I say the Apostle would have the same mind and temper of spirit to be in Christians, which was in him when he thus humbled himself, *Let the same mind be in you which also was in Christ Jesus, &c.* Phil. 2. 5, 6, 7. When he would come
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into the World upon so glorious a design, as to be the Saviour of it, the manner of his appearance in it, shows how little he regarded the glory and grandeur of it : Choice was made of mean Parentage ; *He hath regarded the low estate of his Hand-maid*, said the Mother of our Lord. He disdained not to be born in a Stable, nor to be called the Carpenter's Son. And when he made himself publick by his Ministration, he made choice but of a Company of poor Fisher-men, and other mean Men for his Apostles. And the place out of which he chose them, was *Galilee* ; upon which account they were called *Men of Galilee*, and *Galileans*. And *Galilee* was a place of least esteem among the *Jews*, and indeed under some kind of reproach : *Can any good thing come out of Nazareth ?* said *Nathanael*, which was a Town in *Galilee*, Joh. 1. 46. *Art thou also of Galilee ?* said they to *Nicodemus* : *search and look, for out of Galilee ariseth no Prophet*, John 7. 52. These things argue

argue the humility of our Saviour's mind.

And then as touching his carriage among Men, his humility appeared in that tender regard he shew'd to the meanest Persons that apply'd themselves to him for help and cure, never complaining of their troublesome-ness, though they throng'd him, and though sometimes he had not leisure, so much as to eat Bread, by reason of their crouding to him. The great regard and tender affection he expressed to little Children that were brought unto him, when his Disciples were offended at their being brought, was another instance of the sweet, gracious and condescending temper of his spirit. And so was his indulgent carriage and tender dealing with such, in whom was any the least appearance of good inclinations, to look after the affairs and concernment of their souls; a thing which was foretold of him, in these words of the Prophet; *The bruised*

fed reed he shall not break, the smoaking flax he shall not quench: He neither despised nor neglected any for meanness and lowness in one kind or other. He disdained not to stoop so low as to do the meanest offices of love even to his inferiours, as in washing his Disciples feet, and for this reason too, that by his example he might teach his Followers to do the like towards one another. *If I your Lord and Master, have washed your feet, ye also ought to wash one anothers feet; for I have given you an example, that ye should do as I have done unto you,* John 13. 14.

And then he was so far from seeking humane applause by the excellency of his doctrine, and the mightiness of his Works and Miracles, which yet procured great admiration among the People, that he still laboured to avoid as much as he could, all appearance of ostentation, and ascribed the wisdom and power by which he preach'd the one and wrought the other, unto God
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his Father. *I seek not mine own glory,* saith he in one place, (*John 8. 50.*) *I receive not honour from men,* in another, *Joh. 5. 41.* *My doctrine is not mine,* saith he, *but his that sent me,* *John 7. 16.* *The father that dwelleth in me, he doth the works,* *John 14. 10.* He did not act the great things he had to do, with pomp and noise, but with stilness and calmness, in a meek, quiet, and peaceable manner, according to what was foretold of him by the Prophet: *He shall not strive, nor cry, nor lift up his voice in the streets,* *Mat. 12. 19.*

Nor was the humble frame of our Saviour's spirit alter'd by the greatest applause and acclamation of the People. The greatest of this kind we read of, was, when he rode, as it were, in triumph into *Jerusalem*, when the People spread their Garments in the way, and cut down branches of Trees, and strow'd them in the way likewise, and cry'd *Hosanna to the Son of David*, blessed be the King of Israel that cometh in the Name
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of the Lord; as much as if they had said, God save the King. And yet he was then so far from being lifted up, or transported in his own mind with all this, as that he then beholding the City, *wept* over it in a compassionate sense of the misery and destruction that was coming upon it, *Luke 19*. And the Prophet *Zachary* had foretold the meek behaviour of the blessed *Jesus* in the midst of all this great honour thus put upon him by a very great Multitude, in these words. *Tell the Daughter of Zion, thy King cometh unto thee, meek and sitting upon an Ass, and a Colt the foale of an Ass, Mat. 21. 5.*

And as our Saviour's humility appeared in bearing applause, without being in the least puffed up with it, so it did likewise in his bearing affronts, flanders, reproaches, revilings & great indignities from Men, yea and persecution unto death it self, and all with great meekness & invincible patience, such as any degree of pride would never

ver have suffered a Man to bear without some fretting, vexation and disorder of mind. And all that meekness and patience of his proceeded from his matchless humility. When *James* and *John* two of the Disciples of *Christ* out of their fiery zeal would have called for fire from Heaven to have consumed the *Samaritans* for putting such an affront upon their Lord and Master, as to refuse to receive him, our Saviour rebuked them for their intemperate zeal, saying, *Ye know not what manner of spirit ye are of.* As for the manner of our Saviour's behaviour under the most unworthy and barbarous usage of his enemies, *St. Peter* gives this short account of it: That *when he was reviled he reviled not again, that when he suffered he threatned not, but committed his cause to him that judgeth righteously,* 1 *Pet.* 2. 23. He did not go about to defend himself from their unjust accusations and revilings, by recriminating their own crimes upon themselves thereby to vilifie them, but contented him-

himself at most in that case with a sober and dispassionate vindication of himself and his own actions. And when he fell into his enemies hands at last, he did not go about to terrifie them, with threatning them with what would follow for their ill usage of him, as if he were pleased with the foresight of how their villanous usage of him, would be avenged on them; *But was led as a sheep to the slaughter, and like a Lamb dumb before his shearers, so opened he not his mouth,* meekly and patiently left all to God to be vindicated by him in his due time. He show'd himself so far from any exasperation and bitterness of spirit against them, when they proceeded to crucifie him, and was so far from desiring God to avenge him on them, that on the contrary he heartily pray'd for their pardon, and was so far from aggravating in his own mind the exceeding heinousness of the crime, as that he lessened it as much as possibly he could, by supposing it to proceed from their ignorance:

ignorance: *Father, forgive them, they know not what they do*, said he. And although, as He was Man, he had a natural desire to have escaped the suffering he was to undergo in his Agony and Crucifixion, and therefore pray'd, saying, *Father, if it be possible, let this Cup pass from me*; yet at the same time his humility was such, and his submission and resignation of himself to the will of God thereby, as that he could truly say to God his Father as he did; *Yet not my will but thine be done.*

In these and like things we have a prospect of the humility of our Saviour, wherein he hath recommended himself to our imitation, if we would approve our selves to be his Disciples by learning of him. And what renders him more lovely in our eyes, and more worthy our imitation, than his Humility and Charity? Now it is almost natural unto Men, at least for good Men to desire to be like them, for whom they have a great veneration

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tion and love, in those things, for the sake of which, they honour, reverence and love them. And I think there is no greater a sign of undissembled love to our Lord Jesus, than an earnest and strong desire to become like him, in mind, spirit and temper. And indeed Disciples cannot honour their Master more, nor more in dear themselves to him, than by striving to imitate all that is worthy in Him. Nor is there any other way, without this, to make our selves known to our selves, or to others, to be the Disciples of Christ indeed, than by imitating his Example, and following his Precepts : And this is one of his Precepts to his Followers, to learn of Him to be meek and lowly in Heart.

These Motives, together with all the desirable effects of Humility mentioned in these Papers, have enough in them to make Humility very desirable to us, and to provoke, animate
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and quicken us, carefully and diligently to make use of the Means and Directions for our becoming Humble, which have been described in this Discourse, and of all other we can think of, and to be upon the continual practice of it as well as we can, without which we shall never learn to be Humble by the best Directions in the World.

T H E E N D.
